## BOSTON

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#### BIOGRAPHY.

From the London Evan. Magazine for May, 1923. MEMOIR OF THE LATE REV. WILLIAM MILNE, D. D. MISSIONARY TO THE CHI-NESE, &c.

[Concluded from page 101, Recorder.] In our last Number, we left Mr. Milne among the Chinese government rendering it imprudent of hiss to remain with Mr. Morrison throughout the year, after much consideration it was agreed, hat Malacca was, in many respects, the preferable centre of the Ultra-Ganges Mission; and preparations were made for Mr. Milne's removal thither with his family. Chinese books, printing-paper, and materials, a teacher of the language, and proper workmen were procured and after a most ginful farewell to their friends at Canton, they embarked April 17, 1815. Unhappily, when they had not been more than five days on board, Mrs. M. was taken in labor, and delivered of twin hoys under very trying circumstances; but by the kindness of Providence they all safely arrived at Malacca, after a passage of 35 days, and were very kindly received by the Resident, Major Farquhar.

The Dutch Protestan's being at this time without a pastor, Mr. Milne was invited to accept the office; being determined, however, not to relinquish his missionary work, he declined the offer; but agreed to preach to them once a week: for this service he received a compensation that enabled him, for two years, to relieve the Missionary Society from expense on his account. Afterwards, however, personal indisposition and an increasing family obliged him to recur to them again for his support. His labors among the Dutch, though in the English language, were not altogether in vain; much success, however, could not be expected, considering their imperfect knowledge of the English language, in which only he could

His heart was, as we have seen, intent upon his missionary work; and as a first effort, he determined on the formation of a school for the instruction of the children of the poor. A place that had been occupied as a stable, was at a small expense fitted up as a school room, and papers being posted up in different parts of the town to give pice of it, they excited considerable attention; the Chinese never having heard of a free school before. Some difficulties, however, arose from their native superstitions. The Chinese master could only begin upon a lucky day, and each of the children must have what they called a " heart opening cake," to prepare him for instruction. These things, in the first instance, it was found necessary to comply with, or the school could not have been commenced.

But this was not all. It is customary also for the Chinese, in all their schools, to set up the imges of Confucius and of Wan-chang (the god of tters); to which the children used to bow and to ourn incense-matches every morning, before they began to learn their lessons. This, however, was sitively refused; and the objection was at ngth surmounted, by stating that the school did ot stand upon the ground of a Chinese.

At length the school was opened on the 5th of lugust, with five scholars, but they soon increasd to fourteen; who were instructed in reading, stiting, and arithmetic; the whole in their pa-Still the grand difficulty was to inroduce Christian books, and the knowledge of that religion which was necessary to connect the school with the office of a Missionary. The first in the elements of their native language, and to enable them to read. He was then perwaded to teach them (with consent of their paents) Dr. Morrison's Catechism; from which hey learned from six to ten questions in a week. Milne afterwards expounded this, dwelling on such words as God, creation, soul, death, &c. which, by degrees, formed a catechetical exercise for the Sunday afternoon. The masters were allogradually induced to attend on the public orship with their children.

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Milne had now, for two years, a great eight of engagements on his hands. Every morng his Chinese domestics met for Christian wor up, in that language. A portion of the New Tes-ment was read, with short remarks, and followdby prayer. He had then a part of the Old ament in hand to translate, the school to sumilend, and his own studies in the language, which his knowledge was as yet very imperct, to pursue. Every Sabbath day he had to reach in the Dutch Church in the morning; his all motning exercise was therefore deferred till the middle of the day. At 10'clock the Scriptures here read, followed by an exhortation somewhat ore at length than on other dare. In the afterasso the scholars were catechised as above stated. Mr. M. then visited the town, distributing fracts and conversing with the natives. In the ming, at eight o'clock, the Scriptures were read and expounded, and the day closed with yer. From three to eight adults usually attended, and there have been as many as twenty; but real difficulty was found in collecting any number of silent and attentive hearers. the Scriptures and Chinese Tracts were distributed by various mediums, throughout the Archipeago; and Mr. M. asually visited the different ips that arrived from China.

in the close of this year was commenced the ra-Ganges Library, with a very small number books, European and Chinese. On a memori-In the Governor and Council at Penang, a rant was made of ground for the erection of Mis-Mary buildings, subject to the future approbaon of the Dutch government. A free press was allowed at Malacca, and a free passage for mbers of the Ultra-Ganges Mission to any part of the Alchipelago where cruisers should be vi-

la 1816, the Chinese scholars had increased to rly tixty, and Mr. Milne composed for them fouth's Catechien, and printed two new as "The Strait Gate," and "The Sin of Ly-Mr. Milne's translation of the book of Saomy, after being revised by Mr. Morrinow put to press; and in the course of the Chinese printer was baptized, on a Profession of his faith in Christ,

al printers having arrived from India. ing establishment was considerably inand in the autumn, the Rev. C. H. m arrived to commence a Malay Mission, portance of which had been long urged by and applied himself seculously to

mary 1817, a new range of warehouses ting-offices was erected, having become ary from the enlargement of the cencern. e's next step was, as had been previously binese Gleaner." No. I. is dated May and was printed at the Mission press. It be published quarterly, and to exeacts of the correspondence of the Easonaries, and Miscellaneous notices rein the philosophy and mythology of the lado-

Chinese nations. This work was calculated to produce the double effect of showing the Chinese, from their own writers, the folly and wickedness of their idolatry, and convincing Europeans of the necessity and importance of the Chinese Mis-

to find property and but have believed

sion. The circulation of this work commenced at 500, and increased to 1000 or more monthly. It reached nineteen or twenty Numbers before Mr.

In June of this year (1817) arrived Mr. Med-hurst, as assistant to Mr. Milne in the Chinese Mission; but, within two months after his arrival, the latter, partly for his own health and partly on account of his afflicted partner, who had gone thither a little before him, sailed for China, where he landed September 3d, and did not return till the following February. During this period some of the Missionary labours were necessarily inter-rupted, as Mr. Medhurst could not be supposed in so short a time sufficiently qualified to fulfil all the duties of an experienced Missionary, especial-

Previous, however, to Mr. Milne's leaving Maacca, he had translated the Book of Joshua ; and while in China he translated the Book of Judges. An Exposition of the Lord's Prayer, which had been partly delivered in weekly lectures in a small temple at Malacca, was also here finished; beside which he wrote a tract "On the Folly of Mr. Morrison and his old colleague, Mr. Milne, being now once more brought together, they jointly drew up some regulations for the future conduct of the Ultra-Ganges Mission. A friend having given 4000 Spanish dollars for the express purpose of building an Anglo-Chinese Col-lege, they also devoted a spot upon the Mission-ary premises at Malacca for its erection. Another friend of the cause offered 400 Spanish dollars, as the foundation of a fund for the Widows and Orphans of this Mission, to which each Missionary

was to contribute one dollar monthly.

During the same year, Mr. Morrison finished his translations of Ruth and the Book of Psalms; and some progress was made in other books of Scripture: he also translated into Chinese the Morning and Evening Prayers, from the English Common Prayer Book. During this period also, Mr. Morrison revised Mr. Milne's Scriptural translations, and prepared them for the press; and they agreed upon a division between them of the remaining books of the Old Testament. Mr. Milne, as the junior Missionary, choosing the rest of the historical books, as the more easy, and Mr. Morrison undertaking the books of Solomon and the

The health of Mr. and Mrs. Milne being considerably improved by the change of climate and the kind attention of their friends, they now returned to their proper station, and landed at Malacca, Feb. 17, 1818. Here they found Mr. Thomsen, who had also returned from a voyage in the De-cember preceding; and Mr. and Mrs. Slater, who had come from England by the way of Java, where Mr. S. had been detained by the Batavian fever. Mr. T. and Mr. M. resumed their respective labours, and Mr. Slater applied to the study of the Chinese language. Sept. 14, three more missionaries, (Messrs. Milton, Beighton and Ince,) with their wives, arrived from England, two of whom applied to the study of the Chinese, and one to the Malay.

About Michaelmas this year, (1813) Malacca,

according to treaty, was restored to the Dutch government; and the mission being recommended to their protection by the English, was received with great kindness. Nov. 10, the foundation was laid of the Anglo-Chinese College, on which oject of the master, was, of course, to instruct occasion both the English and Dutch authorities condescended to attend.

During this year, Mr. Milne got through his ranslation of the books of Samuel and Kings, and wrote some new tracts and short discourses new Chinese school was opened, and Mr. Med-hurst took the charge of the school and printingoffice. Mr. Milne (as also Mr. Morrison) was honoured with a gratuitous diploma of D. D. from the University of Glasgow.

Feb. 6, 1819. Mrs. Milne laid-in of her la child, named Farqubar. At first she appeared to recover rapidly, but soon fell back, and died on March 20, " in humble hope (as Dr. Milne expresses it) of eternal salvation through Jesus

brist." During the spring and summer of 1819, Dr. Milne finished the historical books of the Old Testament; and on the 25th of November the whole of the Old Testament was completed. The same year a mission was commenced in the Island of Sincapore, in the straits of Malacca, which was

conducted by Mr. Milton. As a proof and specimen of the piety and mis sionary spirit of Dr. Milne, we give the following extract from a letter written about this time (1820) to a friend in England :-

"Our schools prosper; knowledge increases; some hear the word. Ten or fifteen heathen, however, we consider equal to a congregation of several hundreds of professing Christians. The vhole Scriptures are now rendered into Chinese Many thousands of tracts, and other publications have been widely circulated. Many fields are open. We want missionaries; young men-hard students-flaming souls, to set this dull part of the world on fire; for though we live under the line, the people's hearts are cold as ice. Spiritual death reigns around. Pray for us, and for the outpouring of the Spirit in Ultra Ganges India. Though we see not success yet, we faint not-we plough in hope. The Millenium is doubtless approaching: though we shall not see it, we resolve to labour to hasten it on. God has no need of us; but he confers great honour upon us, in suffering so vile and unworthy creatures to have any share in this glorious work. Java, Sincapore and Penang, are all important fields, both for the Chinese and Malay. We have lately been visited with the Cholera Morbus in these countries which has carried off multitudes; yet none lay it to heart. The nominal Christians in these colonies are most deplorably void of every thing like religion. There are many Catholics scattered over India, extremely superstitious, ignorant, and often very immoral; but there are pious persons among them; and in Bengal and some other parts of Intlia, religion is greatly revived. Among the Protestants in the English colonies, (for we are under the Dutch) things wear a very cheering aspect; never were such things seen in India before.
Multitudes.—multitudes of children instructed. and the Gospel made known in very many lan-guages and dialects, and by men of many differ-ent denominations. Yours ever, W. Milar."

"P. S. Many ways you may be useful to the good cause. Seek a wise and judicious acquaintance with the Holy Scriptures; show great reverence and love to your parents; avoid the filmy, flighty gossips of the religious world; read general history, it will enlarge your mind; view the world on the vast and broad scale of the divine evernment; cherish tenderness of heart to all bjects of distress."

Dr. Milne's health began now visibly to decline; which being reported to the Directors of the Mis-

unwilling to leave the mission till his labours could be better spared.

Prior to leaving Penang, Dr. M. had anticipated the fatal termination of his disorder. "As to my own case," said he, "I think a great and peculiar uncertainty hangs upon it; there is a complication in my disorder. I believe that a long sea voyage might be useful; and yet I am so tied at Malacca that I cannot take it. I must hang on till I see persons able to carry on the work." He took a voyage however, to Sincapore, and proceeded theuce to the Prince of Wales's island, where he remained about a fortnight with the missionaries Ince and Beighton, who attended him alternately. Finding the heat of George Town too overpowering, he retired for a short time to the house of a kind friend, Mr. D. Brown: but he soon became assious to return to Malacca, and the Governor very kindly sent the Nautilus, a Government cruiser, to convey him home, where he arrived in eight days, May 24, 1822, in a very debilitated state, under the care of Mr. Beighton, & died a few days afterwards. ton, "he appeared to me more composed than usual; and as he lay on his couch, he was observed to be much engaged in prayer, 'O God,' said he, 'prepare me for life or death!' adding with peculiar emphasis,- but death! death! that is the thing!

Dr. Milne had previously made his will, and settled all his earthly concerns. The Dutch phy-sician who attended him pursued the same course of medicine as had been recommended by Dr. Boyd. It appeared after his death that his complaint was wholly pulmonary, and that his liver was not affected.

On Saturday afternoon, June 1, Dr. M. was in extreme pain, and exclaimed, "My God, My God, help me!" His pain abated as his frame grew weaker; and at half past two on Sunday morning June 2, 1822, he finished his earthly pilgrimage, at little more than the age of 37.

#### ORIGINAL ESSAYS.

REVIEW.

For the Boston Recorder. THE LITERARY FOUNTAINS HEALED: A Sermon preached in the Chapel of the College of New Jersey, March 9th, 1823. By SAMUEL MILLER, D. D. Professor in the Theological Seminary at Princeton.

That was an auspicious day, which the people of God in different parts of our country, consecrated to fasting and prayer, with reference to the revival of religion in our Colleges. We hailed it then, as the harbinger of good. The fact that the day was thus consecrated, gave to it interest and impressiveness. We well recollect, that when on the morning of that day, we thought of the thou-sands united in supplication; when we walked into the sanctuary, and there witnessed the interest that beamed in every eye, and the solemnity that sat on every countenance, we felt that a new and powerful moral impulse was given, and that Christians would thenceforth feel a deeper interest in the religious welfare of our Literary Institutions.

Subsequent events have strengthened those feelings. We have learnt from many places, the strong interest awakened by that day's observance; Christians generally remember the Coffeges oftener in their prayers; information respecting their religious state is listened to with deeper intensity, and on every Sabbath morning the voice of thousands ascends with more ferror to

The discourse by Dr. Miller, noticed above, was delivered soon after the day of fasting and prayer for the Colleges and with special reference to it. "I wish now (says he) to follow up the observ-

ance of that day with some remarks and exhortations, which are intended to harmonize with it, and by the blessing of God, to promote the same great

His text, taken from 2 Kings, ii. 21, is accommodated to the "Literary Fountains" of our land -that is, to our institutions of learning. His de-

sign is to show,
1. "That from these fountains, the best interests of our country, under God, must dow." And 2d, "That it is of the utmost importance that the sall of good principles be east into these foundains. and that for this, we ought all to labour & pray." It was not to be expected that on such a subject. new ideas would be advanced. The author has happily succeeded in giving obviousness and pro-minence to what he has stated. The influence of our literary institutions, is of a direct, positive

It flows forth over our country, refreshing

and fertilizing, or withering and destroying. "Thence are sent forth, from year to year, those Legislators, on whose wisdom, integrity and prudence, the character of our laws must depend; those Judges and Magistrates, on whose know-ledge and probity, the administration of public ustice must rest; those Lawyers, to whom the rights and property of their fellow citizens are necessarily every day committed; those Physicians, to whom we daily entrust our health and lives, and who, by skill and uprightness, or by ignorance and profligacy, may become, to an extent that no tongue can tell, the benefactors or the scourges of those around them; and finally, those Instructors of youth, to whom we commit our beloved offspring, and who are to impress them with principles and habits, which may, perhaps, characterize them through life, and even cleave to them as long as they exist. As long as the union of piety and learning shall be deemed necessary to prepare ministers of the gospel for the proper discharge of the duties of their office." o long must the church look to our literary in-

atitutions for a supply.

But how great is the amount of the influence annually flowing from our Colleges over the

"Recollect that it has been computed, that there are at least, three thousand young men con-stantly in a course of education in the colleges of the United States. Of these, a fourth part, or between seven and eight hundred, we may calculate, are annually sent forth into the community, late, are annually sent forth into the community, prepared to enter on their professional duties.— Suppose only half of these to possess talents and attainments equal to the point of mediocrity, and what a flood of active influence may we consider as poured from these fountains every year, into the community."

e community."
Moreover, the number of literary men in our Moreover, the number of interary men in our country is annually increasing. Colleges are rising up in the new states, so that the influence from this source is continually and rapidly enlarging. It becomes a serious question what shall be the nature of that influence. That, obviously, the nature of that influence. That, obviously, depends on the character of the individuals who

Our readers will recollect that the 27th day of February last, was set apart for this specific

of sound moral and religious principles be cast into our Literary Fountains."

This proposition the author establishes by showing, in vivid contrast, the moral and intellec-tual influence of vicious and virtuous principles. He pictures before you a College where laws are infringed; where midnight is darkened with crime; where profaneness and intemperance, and gambling, and every species of immorality abound -he places in it a youth, unsuspicious, of fair promise, of religious education, the hope of his parents. That youth, in an evil hour, is lured from virtue, he becomes the companion of the dissipated, his prospects are blighted, the heart of his parents broken.

On the other hand, "figure to yourselves a College of a different character." A College, where besides able and virtuous instructors, " the great body of the students are sober, studious, orderly." Where, in a word, the influence of religious principle is felt. "Should a youth of an opposite character be sent there, it may in general be expected that he will imbibe the correct sentiments, and fall in with the laudable habits of which surround him"-that " he will become sober-minded, eventually pious, and go forth into the world, prepared to act his part in life in a manner worthy of a rational and immortal being."

The author's remarks on the intellectual influence of religious principles, are well worthy the attention of instructors and students.

"I will venture to say, that wherever real religion exists in its purity and power, the mind of its possessor is more enlarged, more vigorous, and better disciplined, than it could possibly have been without it. And if there be any truth in this assertion, then it is plain, that he who should propose to conduct a band of youth through a course of liberal education, without the aid of religion, would neglect one of the most potent and precious auxiliaries to which he could resort, even putting entirely out of view its power as a princile of sanctification, and its essential connexion with everlasting happiness."

Sincerely do we desire that this sermon may obtain extensive circulation. It contains much " matter of fact." We hope it will find its way to the Officers of our Colleges, and that those whose business it is to preach to Students, will occasionally imitate the worthy example which has been set them. The consideration that the character of Students, is usually formed while in College, gives awful responsibility to the office of Instruc tors. It admonishes them, "Be faithful to your trust." The same consideration powerfully appeals to the pious Students in our Colleges. Are you discharging your duty to your fellow Students? Do you set before them an example which you will never regret? When crowned with the onors of your College, and about to part, perhaps, forever, from your companions, are you sure that you will experience no rebukings of conscience? no frown of your Saviour?

The subject of this Sermon demands the attention of all. The character, we had almost said the existence of our Republic is connected with the character of our Literary Institutions.

"If any man, then, wishes to see our Colleges so many salubrious fountains, sending out pure and fertilizing streams, to enrich and "make glad the city of our God;" if he desires to see them annually sending forth bands of well-trained youth, fifted to adorn and bless their country; let bim pray that the " salt" of divine grace may be plentifully cast into them :- that the Holy Spirit may be poured out from year to year upon them. This duty " as much becomes the patriot as the

### AMERICAN COLONIZATION SOCIETY.

For the Boston Recorder. The American Colonization Society was organized at the commencement of the year 1817. The Board of Managers holds its meetings in Washington. The anniversary meeting of the Society Is held in the Capitol in January. The President is the Hon. Bushrod Washington of Mount Vernon in Virginia. On the list of its Vice Presidents are found the names of Mr. Crawford of Georgia, Mr. Clay of Kentucky, General Mercer of Virginia. General Harper of Maryland, Bishop White of Pensylvania, President Day of Connecticut, and Gov. Phillips and Mr. Webster of Massachusetts. The object towards which this Society is directing all its efforts is the establishment of a Colony of free blacks from this country on the coast of Africa. In the prosecution of this design, they have already purchased a large tract of country on the western coast of that continent, and sent out to it about 200 settlers as the commencement of the Colony. This territory, to which the name Liberia has been given, is healthy, especially to the blacks, with a fertile soil, well wooded and watered, on the banks of a large river 3000 miles long, and with one of the best harbors from one end of the continent to the other. Cape Montserado where the settlement has been commenced and where a town has been regularly laid out, is well situated for trade, and will, it is thought, be-

come a place of great importance.

The following are some of the objects to be gained by the establishment of such a Colony as is

contemplated. 1. There are within the limits of the United States, 238,000 free blacks. These people taken as a body, are ignorant and wretched. They are excluded from all respectable society. The poor, for they have no sufficient motive to industry, - they know that money cannot procure them either influence or respect. In the present state of society nothing effectual can be done for their benefit here. You cannot turn them into white men; you cannot make white men forget that they are black. Now this colony will be a place of refuge for these people. Men of color can there and form a community by themselves. there and form a community by themselves. And there they will have every possible incentive to

be industrious and enterprizing.

2. The laws in most of the slave holding States prohibit (and, as is generally thought, for good reaowners feel anxious to do something effectual for the benefit of those whom Providence has made to entirely dependent on them. But the laws, and the public safety, and the welfare of the blacks themselves forbid their emancipation. The Co-lony will afford to these benevolent masters, and lony will afford to these benevolent masters, and there are many such, the means of conferring on their slaves the greatest possible benefit—liberty and all the privileges of freemen. The writer speaks from his personal knowledge when he says that there are owners of slaves, who are training up their young blacks with the design of making them citizens of the little republic of Liberia.

orin.

3. The slave trade—that outrage on humanity—that commerce in the blood and souls of menis still carried on to a tremendom extent, and with aggravated horroge. It is supposed that avery year no less than 60,000 slaves are carried in chains from Africa. Now the only way in which

sionary Society in London, they were desirous that exert it—and in general, on the character which he should visit the Cape, or even return to England for the recovery of his health; but he was 2. "It is of the utmost importance that the salt which shall open to the natives the sources of a lawful trade, & not only so but shall be able by their military and naval force, decidedly and ef-fectually to prohibit this trade which the United States Courts have denounced as piracy, and which has been formally abolished by every civil-

ized nation except Portugal under heaven.
4. This colony it properly supported and cherished will be the foundation of a nighty empire. The little settlement of Montserado may extend itself by degrees-schools and churches, villages, and towns and cities may spring up along the coast—the ensigns of liberty may be planted there—halls of legislation and justice may be erected—agriculture and the arts may flourish there—commerce may spread her sails along the coast-and the 200 settlers who are now exposed to peril and distress, may beithe fathers of a nation which shall carry the institutions of freedom and the light of

the gospel into all the gloomy recesses af Africa.

Christians! remember this object in your prayers; remember it in your contributions.

AMERICAN EDUCATION SOCIETY.

The Rev. David Kimball, of Louisville, N. Y. formerly a Beneficiary of the American Education Society, while pursning his Theological studies, first proposed the cultivation of Missionary Fields. The plan was suggested to him by seeing the title-page of Rev. Ward Stafford's Report concerning the desolations of the city of New York, entitled A New Missionary Field. He immediately wrote and spoke the following declamation.

Make greater efforts! How can they be expected to make greater efforts, without a system? You all allow, without hesitation, that nothing effectual can be accomplished by ill-directed means; but the great body of the people have no systems of charity, no plans of benevolence at all. "We do our duty," say they, "if we pay our taxes and give something to the poor."

Do their duty! What then is to become of the people of the poor. It is to be a the people of the people of

become of the poor Indian, who stands on the threshold of the house of God, and cries for the bread of fife? What will become of the heathen who gropes in darkness, and asks, Will no one lead me into a path of life? Yes; Missionaries must be sent to the East, to the West. For how shall they believe on him, of whom they have not heard? How shall they hear without a preacher? How shall they preach to them if not sent? And how shall they be sent without means of support?

Done their duty !- No, they have done ing! They must be instructed in their duty .-Plans and systems should be devised for them.— Christians must, and I trust will feel, that they are not their own. They hold their property as stewards for Christ. A portion of it should be consecrated to his service.

Christians in the common walks of life, can do ten times as much as they now do. Do you ask how? By proceeding systematically. At the beginning of the year let them commence a train of operation, which shall continue to its close.—
Now what plans can be suggested? I do not say, Go form societies; go proclaim the wretchedness of the heathen; the wants of a suffering world. of the heathen; the wants of a suffering world. By this indeed, you might awaken sympathy, but the object would not be effected. What then is to be done? I answer, devise means. means? This, for one.

Let the Christian farmer consecrate a small portion of his field, to be cultivated in his leisure hours solely for charitable purposes. Let this spot be called his Missionary FIELD. Why should not a Christian as much calculate to raise a revenue for the service of Christ, as to procure subsistence for his own household? While laboring on his little consecrated spot, let him re-gard his work as missionary labor. Thus will his piety and Christian benevolence be mutually romoted. Pursue the thought. Could not much be done by such a system as this? Is it be-neath our notice to make the humble attempt? Why shall not we set the example? Preaching

accompanied by example, is powerful oratory.

Why could not, also, the pious mechanic be in duced to devote one day in thirty, to the special service of his Saviour? Let the proceeds of his devoted labor be kept distinct from his other acquisitions, and specifically appropriated to such charitable object as he prefers. ther hold thy peace at such a time as this, then eplargement and deliverance shall arise from another quarter." By devising systems like these, hundreds, yea, thousands of dollars might be rais-ed, where now nothing is done. 'Tis vain to ed, where now nothing is done. 'Tis vain to press on men the duty, while they feel incompetent to give.

#### For the Boston Recorder. OBJECTS OF BENEVOLENCE.

Mr. Willis,—I am very grateful for your review, in the Recorder of July 26, of Dr. Porter's sermon on the Signs of the Times. That there are errors in the present system of management for the spread of the gospel, I verily believe; and I am willing that a champion of benevolent ex-ertion should come forward beldly, and tell us of them. " Let the righteous smite me ! It shall b a kindness; and let him reprove me; it shall be an excellent oil which shall not break my head."

a kindness: and let him reprove me; it shall be an excellent oil which shall not break my head."

I know, Sir, there is danger that "those who are destitute of personal religion" will mistake their efforts for genome piety—I know, there is danger that "the real Christian" will accommodate his religion to the "taste of the times"—and I know too, there is another error which, if not remedied will shake our benevolent institutions established for the spread of the gospel to their foundation;—I mean that of distracting the public attention with a thousand minor objects.

"Good men," says the Doctor, "contract localities of feeling. The interest in their neighborhood, of their party, of their College, of their periodical publication, (or whatever happens to be the favorite object,) because it is their is, is magnified into pre-eminent importance. Minor and temporary objects of henevolence, that concern only one village, or family, or individual, are exalted into a competition with the paramount interests of the church. Public attention is distracted; and the little streams of charity, which ought to fall into a common current, and swell the ide

ed; and the little stroams of charity, which ought to fall into a common current, and swell the tide of that mighty river, which is to make glad the city of God, become so many counter currents, crossing each others course in every direction.

"A few persons, for example, undertake to erect or repair a church, or to establish an Academy. They possess no means of their own, but entertain no doubt that, in this period of liberality, sufficient aid can be obtained from the public. An agent is despatched to distant parts of the country, who presses his solicitation on strangers, perhaps with an untiring pertinacity, proportioned to his own mans presses his solicitation on strangers, perhaps with untiring pertinacity, proportioned to his own wo fintelligence, and delicacy of feeling. No he succeeds to collect more than enough to det the charges of his journey, it is done at the expr

of confounding great with small objects of charity or of alienating many minds from all such objects. The general principle applicable to such cases, doubtless is, that good objects of a local nature should seek help chiefly from their own region; for the same reason that a necessitous findividual should ask alms where he is known. And it is equally obvious that the resources of distant re-gions, should be promptly thrown into one common charity, in behalf of objects equally the concern of afi:—objects that have no 'local habitation,' but

PRACTICAL INFIDELITY.

Now let me ask you what greater credit is due to those who profess to believe in Christianity, and in the face of this profession, do nothing for the cause of Christianity? If they truly believe in Christianity, they must believe it to be, of divine origin—they must believe it to be full of interest and importance to every human being—they must believe it to be intended by its great Author to be of universal benefit-they must believe it to be the cause of God, and of truth, and of mankind-they must believe it to be a system of compass system which shows compassion to them, which requires them to have compassion on others, and which holds it out as the highest style of compassion, that they vindicate its bonour, and spread its influence—and they must believe that for the manner in which they treat it, both as it respects themselves and their fellow men, they must render a strict account to him who is to quick and the dead." Their faith, if they have faith, must include all this; but what if, professing to have such faith, that system on which it is avowedly fixed secures from them no active interference in its behalf? What if they sit and hea unmoved the blasphemy and derision with which its adversaries assail it in their presence? What if they put forth no energy in order to stem the f infidelity which may be threatening to overwhelm it? What if they turn a deaf ear to those ignorant and helpless sinners that are be-seaching them to impact it for their instruction and their salvation? What if they withhold their countenance and aid from those institutions which have it for their object to circulate the knowledge and increase the influence of Christianity at home and abroad? What if they emnone of the various opportunities that are afforded them in the course of Providence, of widening its dominion? What if they feel and express no joy when they hear of the triumphs which it is gaining over every thing that exalts itself a gainst God, that enslaves the conscience and degrades the condition of man? And what if i vantonness or malignity they oppose the labour of the Christian philanthropist, and brand him with the stigma of faunticism, and hold him up to the ridicule and contempt of a world already too willing to laugh at those who care for the souls and eternity of their brethren, and thus try to paralyse every generous effort for the cause of gospel, and to doom the race of Adam to that idolatry and superstition, that sin and misery, from which it was revealed to recue them? does all this mean, and what can it mean, but that the persons alluded to have no real conviction of Christianity-that if they think they have, they are sumehow or other deceiving themselves-that they have the "evil heart of unbelief."

would be far from saying, indeed, that this charge is applicable to any man, merely because he does not adopt the precise methods of support-ing or propagating Christianity which others have proposed to him-because he does not enter into this scheme to day, and into that scheme to mor--because he does not join this Bible Society and that Missionary Society-because he do not attend a sermon for this spiritual purpose, and a meeting for that spiritual purpose because he will not give money at one time, and active service at another-because, in short, he will not submit to be guided and controlled in all his movements by those who choose to be dictators in the field of Christian benevolence. Such modes of judging we lament to say are sometimes practised; but they are uncandid, unjust, and injurious; and equally deprecate and avoid them. I would leave every man to the exercise of his own discretion as to the plans he is to adopt, the means he is to employ, the efforts he is to make, for pro-moting the interests of Christianity. I only desi-derate that he shall keep these interests in view, and that he shall pursue them; I desiderate this destitute of this evidence, I feel myself necessitated to conclude, that he has the " evil heart of unbelief." And I put it to the judgment of every one of you to say, if the conclusion be not legiti

mate and irresistable. You may not have hitherto considered the subject in this light, and you may be still unwilling to view it in this light. But surely if you do nothing for supporting the religion of Christ when it is attacked, or for communicating it to these who have it not-if you do not rejoice in the conquests which it acheives over its enemies-if you assist in loading with obloquy and scorn such of your fellow men as are zealously affected in the work of evangelizing the earth-if you even withhold your aid from those institutions we have referred to, merely because you love your money better than your Saviour, or than those for whom you Saviour died-and if your recollection does no furnish you with any instances in which, by means of religious truth, you have attempted to a soul from death, and to hide a multitude of sine -then how is it possible that you can, with any consistency, be said to have believed with your heart in the gospel of divine truth—the gospel of eternal salvation—the gospel of compassion and of love? Possessing a scheme of philosophy, in whose tendency to advance the improvement of the species you had every degree of confidenceng a discovery in one of the common arts of life, from the communication of which you would anticipate an accession of comfort and properity to the people—possessing a medical preparation, of whose edicacy in curing diseases, here-tofore deemed hopeless, you had a perfect confiction—would not your belief in all these things nine you to make them known, and to bring ato beneficial operation as widely as pos-And what can we say for you, if, profes-believe in the truth sing to believe in the truth, and necessity, and efficacy of the gospel, as a system of eternal redemption for the human race, you are at no pains to give it circulation and effect? What can we say or you, but that your profession is vain, and that here lodges beneath it an "evil heart of unbelief."

[Thomson's Sermons on Infidelity, Edinburg.

UTILITY OF TRACTS.

From the 9th Report of the American Tract Soch A man from an adjoining state, was passing, with a drove of castle, through a tewn in this Common-wealth, on the Sabbath; a little Tract was handwealth, on the Sabbath; a little Tract was handed him, inculcating the duty of remembering the Sabbath day and keeping it holy. He determined that he would not read it, though he did not throw it away. When out of sight, he felt a curiosity to see whatst tontained, and began to read it. He soon began to feel the guilt and danger of profaning the Sabbath; and said to his companion, "Let us stop till the Sabbath is over." His companion refused. "Well," said he, "you may go on, but I shall stop." They both put up fil the close of the Sabbath. But the man still fel He is now apparently devoted to God, and tra-ces his first serious impressions to that little Tract.

A benevolent individual in \_\_\_\_\_, put a sum

ney into the hands of his minister. Tracts for gratuitous distrib echased a number, and among them was "A sunsive to Public Wornhip." It fell into the ads of a careless man, who carried it in his set, to a neighbouring town, where it fell into the hands of a pious woman, who sent it to an acvaintance of hers who neglected public worship. He read it, and became alarmed at his condition He immediately began to attend upon the preach ing of the Gospel, and to hear with anxious connow heartily devoted to God.

An instructress of a school in New-Hampshire received from her minister a parcel of Tracts, to be lent as rewards to her scholars. The Tract on intemperance, found its way into the families of two intemperate men, and before the close of the season, they manifested an essential reformation.

As a young man in a neighbouring state, was about to set out on a voyage at sea, a pious friend put into his trunk a parcel of Tracts. is voyage, curiosity led him to examine this little bundle. On opening it, his eye fastened on "the Young Cottager." It arrested his attention, and he read-it through. And there is reason to hope that it has left an impression on his mind which will never be effaced. He seperated from his com-panions, and spent much of his time in reading. editation, and prayer. He continued this cours until his return ; when he found that his relish for former pleasures were gone, and he was led to ray, "I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness." He has since made a public profession of religion, and relates with humility and gratitude, the kindness of God in causing to be put into his trunk that little Tract.

"The Young Cottager" is an authentic narrative, written by Rev. Legh Richmond, and has repeatedly been blessed to the salvation of men. A copy of it was handed, by a little child, to a oung Lady in this Commonwealth. As she read t, an involuntary tear started from her eye, and offended with herself for being overcome by a Tract, she threw it down, and resolved to have nothing more to do with it. But she could not rest, and took it up again. She was again affected even to tears, and angrily threw it down, But she could not rest then; she took it up again, and at length read it through. And an impression was fastened upon her mind, which there is reason to believe will be eternal. "What," said she "can this poor cottager so bewail her size, and I, who am tenfold more guilty, feel no relentings?" Days and weeks of anguish, on account of her sine, passed away; and she wandered in darkness, and saw no light. But at length a ray from the Sur of Righteousness broke in upon her, and she was brought out of darkness, into marvellous light. years she has now been engaged in seeking out the poor and destitute, and distributing among them Bibles and Religious Tracts; instructing them in Sabbath Schools and exciting her ac quaintance to greater and more systematical ef orts for the salvation of men.

The Tract entitled " Sixteen Short Sermons, was handed by an aged lady in this state, to a lit tle boy. He read till he came to the third sermon which is from this text, " All have sinned, and come short of the glory of God." This appeared to be for him. He felt that he had sinned, and in a thousand instances come short of the glory God. He became deeply distressed, began from that time to search the scriptures daily, and to seek the salvation of his soul. In a few mon he obtained, as he hopes, joy and peace, in be-lieving in Jesus. He was admitted a member of the visible church, has since been preparing for the ministry, and is now about to enter upon its sacred duties.

Four other cases of hopeful conversion, and in directly upwards of 40 cases more, already known mmittee, appear to have been connected with the reading of only 5 copies of the above mentioned Tract.

Here then are nearly 50 persons whose hopeful conversion is seen, by the feeble eye of mortals, even in this distant world, and while looking "through a glass darkly," to have been connect ed with the reading of only 6 copies of one single Tract. Of this Tract 24,000 copies have be published by this Society, and great numbers by other Societies. Add to the influence of there 6 copies, the influence of all these; and to the influence of all these, add the influence of 3,000,000 other Tracts published by this Society; and 2,-000,000 by other Societies in this country; and to the influence of these add the influence of 50,000, 000 published by the London Tract Society; and other millions by other Tract Societies on the continent of Europe, and who can estimate the result! Let the increase of Tracts go forward, as it has here are bundreds of millions in actual circula-Sum up the amount of the influence of all these, upon the souls of men. See them speak ing to immortal beings, in every town, village, and family, on the continent of Europe; American and European Tracts, meeting and mingling together on the shores of the Caspian; extending heir influence to every part of Asia; to the Is lands of every sea; to every continent, and kingdom, and family on the globe; and moving on-ward with animating influence to the end of the world: "and, lo, a great multitude which no man can number, out of all nations, and kindreds, and people, and tongues, stand before the throne of God, and before the Lamb," and open their everlasting song, " Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and

AMERICAN COLONIZATION SOCIETY. Washington, August 11, 1823.

Sir,-I have just received your favor of the 7th inst. covering a draft for Eighty Dollars, the a-mount collected in Park-street Church on the 4th ult, to aid the funds of the American Colonization Society. It is peculiarly gratifying to find that the object of the Society begins to be appreciated in a quarter of the Union first celebrated for its to liberty; and there is no doubt that, with the blessing of Providence, the Society will accomplish much to alleviate the condition of a degraded and miserable race of men.

I am, with much respect, your obt servt.
RICHARD SMITH, Treas. Am. Col. Society

For the Boston Recorder.

Mn. Willes,—As the anniversary of our national independence was cerevially, in such a manner that I could not conscientiously unite in the celebration, I herewith enclose you two dol-lars, which I consider to have been saved by stay-

ing at home, and which I wish may be appropriated to the use of the Colonization Society.

I early took an active part in our arduous struggle for civil and religious liberty, and am in fa-vor of commemorating the birthday of our na-tion by exercises of a religious and charitable character, in a manner which, while it evinces the arder of our patriotism, will not bring re-proach upon us as Christians—in a manner which while it manifests a sense of gratitude to heaven, for crowning with success our efforts in a righteon for crowning with success our efforts in a righteous cause, may tend to secure a continuance of the fostering care of that Providence which has hitherto watched over our country for good. But if (as it appears to me is not unfrequently the case) the predominating character of our public celebrations of this anniversary, is that of "wild laughter, noise and thoughtless joy," I think we have much reason to question whether it is such an observance of the day as is most appropriate to the occasion, as will be most profitable to us to the occasion, as will be most profitable to us perance as is most likely to be followed with

Free Blacks .- The law of South-Carolina, subncting all free coldured persons arriving in any nging them should depart, &c. wi

ing there, has been pronounced by Judge Johnson, (of S. C.) of the Supreme Court of the United States, "to be Unconstitutional and Void, and every arrest made under it, subjecting the per-sons making it to an action of trespass."—Gas. every

#### BOSTON RECORDER.

SATURDAY, AUGUST 23, 1823.

THE JEWS.

The conversion of the ancient people of God is subject that acquires new interest from year to year. Their redemption from the bondage of 1800 years is near at hand. They will soon present to the world the astonishing spectacle of a banished nation returning to the land of their fathers, and rejoicing under the sway of the Prince whom they once crucified.

The following collection of facts serving to confirm such an expectation, is made from the 15th Report of the London Jews Society. Some of these facts have been noticed before ;-but the arrangement of them in the order of the Report will contribute to their preservation, and to the fuller satisfaction of those who are anxiously waiting for the consolation of Israel.

Domestic Occurrences .- Several new auxiliary societies and associations have been formed the past year; two of them under the patronage of the Bishops of Gloucester and Chichester. There is a manifest increase of enlightened, scriptural zeal for the spiritual welfare of Israel in Great Britain . this is evinced by increasing contributions. More than £500 bave been obtained by the sale of fancy work contributed by Ladies Associations in Bath, Bristol, Gloucester, Derby and London .-The attention of the Jews is more excited to the subject in Great Britain, as is proved by the comparative frequency of their publications, which discover a diminished hostility to the doctrines and the advocates of Christianity. They willingly receive Tracts and Bibles, and read them. series of monthly Lectures on the Old Testament, has been established at the Episcopal Chapel in Bithnal Green, where the Jews are particularly invited to attend .- Nearly 300 Jewish children have been voluntarily given up by their parents to receive christian instruction in the schools-82 are now on the school list .- The Society's Press has been diligently employed in printing tracts in English and other modern European languagesin Hebrew or its various dialects, as used by Jews on the Continent. Of these tracts, there have been foued during the year, 74,000 -of cards 14.500 of the scriptures in whole or in par 8,834 copies. These have been circulated in Eu rope, India, and the United States .- Five Mission ary Students have been received into the Semina" ry since the last anniversary .- Three Missiona rie, have been sent out during they are, Messrs. Werd, Hoff and Lewis. Another has been designated to labor in Leghors and parts adjacent. There are but seven students in the Seminary-three

more at least are wanted. Foreign Relations .- A Jews Society has been formed in France, in which Protestants and Catholics are co-operating. A periodical work is al. ready established to make known the object of the Society, and to awaken general attention to its importance.-In Holland, the cause is making steady progress though obstructed by many and peculiar difficulties. Mr. Thelwall's excursions have been attended with considerable benefit; the attention of many ministers has been aroused to the spiritual state of the Jews around them-and the common impression that the conversion of the Jews is to be brought about in some extraordinary emoved .- A preparatory work is evidently going forward among the Jews ;-many of them feel dissatisfied with the present state of religion amongst their people; -there is a gradual diminution of prejudice among them toward Christianity—the kindness and friendship manifested toward them by many Christians makes a deep impression on their minds. Several instances of conversion have occurred, of which we have given details in former numbers .- In Germany, though independent Jewish societies are not permitted, there is growing zeal in the cause among individual Christians. Young Jews and females are anxious o obtain and read the New Testament. The Jews themselves in the South of Germany, are now publishing extracts from the Old Testament, expressly for the use and instruction of their women, tho' heretofore they have been held in nearly absolute ignorance by their Rabbies. In Hanover there is reason to hope that ap auxiliary society will be speedily established .- In Prussia, great teal is discovered among all classes of Jews to procure books-and after having obtained them, they read them and seek opportunities for instruction from the missionaries. A young Israelite at Kenigeburg, of extraordinary talents, and a thorough acquaintance with several languages, appears to have become a sincerely penitent sinner and being a schoolmaster, has been instrumental in bringing one of the youthe under his care to an acknowledgement of the truth. At this place an Auxiliary Jews Society has been formed under the sauction of Dr. Borowsky, Bishop of the Evangelical Church; its object is two-fold-to address adult Jews, and devote particular attention to the younger classes of that people. -At Berlin, the cause of the Society continues to be maintain ed with energy and success. Several baptisms have taken place. " Many Jews have implored me," says a missionary, " to procure for them the whole Bible in their own tongue, offering me a crown for each copy. "- Encouraging communications are received from Sakony. An institution has been formed at Dresden under the patronage of Count Dohna, Count Einsiedel and other distinguished men, for " promoting true Biblical knowledge among the people of Israel." A La-dies Association has been formed in the same city, under equally distinguished patronage. Mr. Goldberg who labors here, and who also assists Mr. Smith at Leipsic, says that " the greater part of the Jews entertain now, more just and sound notions with regard to their religion and its relation to Christianity than formerly, and are ready to give up the old dream of a Messiah who is yet to come." The New Testament and other works

are now read with avidity by multitudes; 44 their superstitious zeal has been cooled, their hostili y

d prejudices against Christianity have been

overcome and they themselves prepared for joining the church of Christ,"-In Poland, prospect are cheering. Mesers. McCaul and Becker labor with no small success. An Arrilliary Society has been formed at Posen, under the patronage of Prince Radzivil. This Auxiliary has undertaken the education of two young men of suitable qualifications, to be employed as missionaries. Posen is in the very centre of the people of Israel. At Breslaw a similar society has been formed, and Christians are deeply interested in the object. The Bible and other religious books are in great request among the Jews in every part of Polundthe missionaries bave full employment in the work of distribution. Here are two millions of Jews; and "fifty or one hundred missionaries, and ten thousand Testaments and tracts, would not be too many" to supply the present demand. Another Auxiliary Society has been formed at Oletzko, a Prossian town on the frontiers of Poland,-These favorable reports are made not only by Mr. Mc Caul & Mr. Becker, but by the German missionaries employed by the Edinburg Jewish Society, and by Mr. Moritz, a converted Jew, employed in Russian Poland by his Imperial Majesty.

An institute for the education of poor Jewish children and training of Schoolmasters, is about to be opened at Basle, under the superintendence of some pious members of the Protestant communion. More efficient measures are in progress for the benefit of the Jews in countries bordering on the Mediterranean and Levant. Two missionaries have been sent-and Rev. L. Way has undertaken an exploring tour .- In Nice, a Palestine missionary fund has been got up, to which £230 have been contributed; and the London Jews 50" ciety have resolved to establish a special fund, for missionary purposes within the precincts of the Holy Land. The Jewish schools on the Malabar coast of India are prosperous. No less than 116 Hebrew children are now educating in them, under the care of Mr. Sargon, the Jewish convert. There is a great desire among the Black Jews in the villages of the interior for similar schools.

The London Sod ty has at present but twelve nissionary laborers-and what are these among 6 millions or more of Jews scattered up and down the world? an increase of laborers is much wanted; and an increase of funds-and above all-an increase of prayers.

CAMP MEETINGS.

The question, whether those assemblies that are formed under the name of Camp Meetings, are farorable to the interests of true religion, is one of no small importance—but one on which we are not prepared to decide from personal acquaintance with facts. Much must depend on the circumstances in which they are held—on the motives of those who convoke and direct them-on the character of the prenchers who officiate-on the species of instruction which is communicated, and on the permanent effects which follow. It is possible, that a thorough knowledge of some points on which we must, at present, confess ignorance, would satisfy us that such meetings are expedient,

We should wish to be satisfied that a suitable building could not be had for the accommodation of as many as could be edified by the voice of a preacher, before we could admit the expediency of resorting to the open field for religious worship.

We should wish to be satisfied that the feelings of those who might be expected to assemble on such an occasion, were in a prepared state for preserving order and receiving instruction :- in other words—that the prevailing excitement on religious subjects were such as not to admit of an improvement equally profitable in the ordinary way.

We should wish to be satisfied that the motive in calling together such an assembly, was hely and elevated, rather than sectarian. Should a spirit of proselytism enter into it, the result could not fail to be injurious to the cause of Christ. " Is Christ divided?"

We should wish to be satisfied that the preachers were men of fervent piety, sound judgment, and thorough acquaintance with the Scriptures; otherwise amid the excitements of the occasionthey would be liable to mistake animal feeling for gracious exercises—to preach themselves rather than Christ-to inspire the minds of their hearers with groundless hopes and visionary comforts and thus do incalculable injury to many precious immortals.

We should wish to be satisfied that the tendency of the instruction imparte ! would be to excite an abiding concern on religious subjects, and lead to " deny ungodliness and worldly lusts-to live soberly, righteously, and godly in the present world"-to become a " peculiar people, realous of rood works."

We should wish to be satisfied that the converions which ordinarily take place at such assemblies, are proved to be gonuine, by the subsequent lives of the converts. " By their fruits ye shall know them."

It is a principle firmly established in our that religion does not consist in bodily exercise. nor in mental rapture. These may be its accoun animents-but they are by no means essential to it; and even regarded as signs of a fiving principle of piety, they are altogether uncertain and unsa tisfactory. But if we are not deceived, the ten dency of camp meetings is, to expose men to the delusion of believing themselves converted, when their passions are merely wrought upon by the circumstances of the occasion, and the peculiarities of the passing scene. If we are mistaken, we shall rejoice to be corrected. With all the heart, we bid God speed to every man, who, by wise and scriptural measures, endeavors to extend the spiritual kingdom of the Redeemer. Let saints be truly edified, and sinners converted to God, we hall not be solicitous to know by whom nor by what means the event is brought about; but who must not deprecate any system of measures that is questionable in its tendency at the best, and often productive of delusions most fatal in their con-

A friend has kindly furnished as with a letter from a highly respected Clergyman id one of the Middle States, which gives a brief history of the origin of these meetings—and also his own views of them. From that letter we make the following ex-tract, which will doubtlets be read with interest:

"I have always understood that camp meetings for religious worship eriginesed with the Presby-

they did not originale, strictly speaking (and I be-lieve they did) with Christians of our denominlieve they did) with Christians of our denomination—they were among the earliest to adopt an employ them. It ought to be understood, however, that their origin was in a great measure from accessity. They were first adopted in region where there was much religious excitement, where there were very few places of worship, an those very small and incapable of holding the who assembled—where people flocked together from the distance of 49, 50 or even 70 miles, where the Lord's supper was usually administered, and accompanied often with the from the distance of 40, 50 or even 70 miles—where the Lord's supper was usually administered, and accompanied often with the old Scotch and subsequent thanksgiving day;—when the people of course expected to remain a number of days together, and really had no other way to manage, at least in some cases, than to encamp in the woods, with their waggons—to pitch tent, and cook, &c. on the ground. What was done at first from necessity was afterwards done from choice. The minds of ministers as well as people were excited, they saw wonderful impression made at these camp meetings—and, as might choice. The minds of ministers as well as people were excited, they saw wonderful impressions made at these camp meetings—and, as might have been expected, were willing to employ then as means of making impression, where there was really no necessity for them at all. After a while however, the fallacy & folly of this thing was discovered by serious and judicious ministers and other, and the practice of camp meetings has been many years laid aside by Presbyterians in all cases. and the practice of camp meetings has been many years laid aside by Presbyterians in all cases in which they could possibly be avoided; the Methodists continued them long afterwards, and lbelieve still in some places make use of them, I have seen one, but never wish to see another.

is In a few early cases, in which they were really and bona fide unavoidable, I suppose they were justifiable and useful. Afterward, when they generated into an instrument of mistaken and per aps carnal policy, they ceased to be useful, and became mischievous as might have been expet-ed, and Presbyteriaus soon became sick of them."

NAME REPORT OF THE AMERICAN TRACT & CIETY-May 28, 1823

We are able to give only a brief abstract of the valuable document. Mr. W. A. Hallock was appointed Agent of the society, and entered on his duties in October last. From that time to the date of the Report, he had visited 128 towns and parishes, preaching to numerous congregations, and conversing with thousands of individuals. His mission has been favourably received-81 persons during the past year, have been made life. members of the Society. 69 of these are ministers of the gospel-41 of them have been made life-members by females. The effects of such liberality on the mind of a minister are happily stated.

" The \$20 paid by his people to make him a Life Member of this Society, he sees turned into 6000 Tracts, and placed in more than ninety Depositories. Around these Depositories are mmerous Societies, and individuals, rendy to purchase and distribute them. Soon they are in 6000 families; and read probably by more than 20,000 individuals. He then recollects that a single copy of one little Tract, no larger than one of these, has been evidently the means of the conversion of a father, a mother, a son, k a daugh-ter, all in one family. And he seems to hear the father, as he uttered the memorable dec "Take all the property, and every thing I have, it shall all go before I will part with that Tract." But here springing from the benevolence of his parishioners, this minister sees not simply one Tract speaking to a single family, but 6000 Tacts, speaking to 6000 families, and telling them words by which they may be saved. And the avails of hese Tracts will furnish for circ. tion 6000 more, and the avails of those 6000 more, and so ogward continually. And if one copy of a single Tract has been the means of the converson of 4 persons in one family, what, he asks, may we not sope from the circulation of thousands and thossands, from generation to generation, to the end

Nearly all who have become life-members the past year, have devoted the whole donation of \$30 to the Society, instead of drawing that proportion of Tracts to which they are entitled. Thus the permanent means of the society are augmented. formation of 24 auxiliary societies, and numerous other auxiliaries have been formed through his instrumentality, of which no particular account has yet been received. These Societies pay one third of their receipts to the parent Society, and procure tracts for themselves with the remaining two thirds.

During the past year, 77 Tracts have been printed. Sixteen of these are new ones. Of 13 of these, the committee have published 6000 on pies-of 2 of them 7000, and of one 9000; making 101,000 new Tracts published the last year. Of 61 of the old tracts, they have published a new edition, making 369,000 copies. The whole num ber of tracts published the last year, therefore, it 470,000, making 4,700,000 pages-a greater num ber than has ever before been published by the Society in one year. Beside these, the Christian Almanac No. 3, has extensively circulated. Nearly 39,000 copies have been sent abroad from Boston only. Editions were published also in Washington, D. C., Pittsburg, Penn. and Rechester, N. Y. Of the amount of these editions put into cir culation, the committee were not informed. No. 4 is now in preparation, and it is hoped will be more worthy of patronage than the preceding sembers. By the avails of this Almanac, more than 50,000 tracts were printed the last year. Bret individual who purchases this little manual, put

one copy of a tract into perpetual circulation.

Fourteen new Depositories have been established the past year, making the whole number belonging to the society 92. Around these are numerous Tract Societies, by whose agency the tracts are distributed through the surrou country. These Depositories are of vital importance to the operations of the Society-withou the facilities they furnish to the procurement tracts, auxiliary societies cannot be formed, et formed, soon become discouraged and support their labors. It is necessary therefore, that then Depositories be multiplied; that they be always well supplied with tracts; and in order to this there must be an increase of the Society's fauds

"Should each Depository now established, furnished with Tracts to the amount of only fill furnished with Tracts to the amount of which must be considered as a small soft would require Tracts to the amount of And the General Depository, in order to be promptly to supply them, and meet the object of the constantly on hand, Tracts to the and the constantly on hand, Tracts to the constantly on the constantly on the constantly of the constantly on the constantly of the constan to have constantly on hand, Tracts to the at of \$9,200 mure. 18,400 dollars are needed der to supply to the best advantage out Depositories. And by forming around these Depositories only 20 Tract Societies annually 20 dollars each, all these Tracts annually 20 dollars each, all these supply be put in circulation; and a new supply same amount might be furnished every year. \*Over a vast pertion of the country, and most destitute of moral and religious instrument no Depositories, and Rel we have at present no Depositories, Tracts are almost entirely unknown

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will result in And with ght be my he Report its a tract, and elay, throughout, we are re useful. thousands lo of simple el

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I-The for states that o 16. 30, and

At least, one hundred more Depositories are now wanting. And yet the Society, with its present funds, is not able to supply those already established, with tracts to the amount of \$50 each.

"To establish and supply Depositories over one half of the country which now remains destitute, and where, had we the means, they might be esand where, the greatest advantage, we need tablished to the greatest advantage, we need funds to the amount of 10,000 dollars more. And where, the committee would ask, can funds be employed to greater advantage, or with a pros-pect of greater success? Should each Depository now established, instead of supplying the 30,-000 souls assigned it, furnish but one Tract 2 year to one third of that number, the Society ould speak to 920,000 souls. And could it obtain the means to establish as many mere Depositories, it would speak on the most interesting of all concerns, the salvation of the soul, to 1,840,000

To furnish inducements for liberality to this object, the Report enters into some plain calculations of the amount of good that may reasonably be anticipated from donations made to the Tract Society. We select the following.

"In the United States are 2000 ministers of the gospel, not connected with this Society. Should their people make them life members, besides producing an influence on their ministers, themselves and their children, which might be conpected with blessings infinitely surpassing in va-tee all earthly treasures, they would furnish for circulation 4,000,000 Tracts, by which they might speak to as many million people, to all future generations. And should each parish form an Auxiliary Society containing eighty members, paying 25 cents each, they would furnish for circulation 1,333,000 more, and procure 2,666,000 for their own use and gratuitous distribution. But it is not only the United States that need

to be supplied with tracts. Upper and Lower Canada, Mexico, all South America, are deplorably destitute of all means of salvation. Urgent applications have been received from these quarters by the committee for tracts, and millions might be put into circulation at once, with the best prospects of their usefulness, if the means were created. Our missionary stations in the East, afford the opportunity of giving instruction to many millions of souls by tracts, while it is impossible that the few missionaries on the ground should personally address as many thousands.

" And shall the christian missionary, who has left his father's home, his native land, and gone 13,000 miles, to tell the dying heathen of a Sa-riour, and point them to the Lamb of God, go from village to village, through the wide spreading desolation, find hundreds and thousands who lave never heard the gospel, who can, and who would read, if they could get a Bible or a Tract, and yet have none to give them? Shall be be left to cry, in the ears of a thousand churches, abounding with wealth, 'Alas, we have none to give them; no Bible, no Tract, to show the poor heathen how to flee from the wrath to come?" Shall it be told in the ears of all Christendom, that after years of toil and labor, the only Tracts which they ever had were written upon the Olla, and procured at a great expense; and that the whole ssion had not been able to obtain for circulaon more than 200? And shall they still remain destitute to cry, "O that we could get a supply rinted? Into how many villages could the Gos sel he sent by Tracts? How many souls by a single Tract, might be saved from endless misery? and yet cry in vain ?- Let Christendom answer."

Tracts may be published in the Mahratta language at Bombay, at no greater expense than they are published here. That language is spoken by a population of 11,000,000. In Ceylon, tracts are used with good success, though they are obtained only as they are transcribed with the pen. Malta opens the door for filling all Western Asia with these messengers of salvation, and on the coasts of the Mediterranean they are received with the greatest eagerness.

It must be grateful to the friends of Zion, to witness the prosperity of Institutions, that at so mail expence, are doing good on so extensive a sale. And it will be peculiarly animating to American christians, to observe the growth and icreasing strength of the " American Tract Societ;" it is second only to one in the world .-Halfa million of tracts, all of them road probably by several individuals, cannot fail to leave salubry impressions on many minds, and these, folbued by the mighty influences of the Holy Spirit, will result in the everlasting salvation of many

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And with how much ease these 500,000 tracts aight be multiplied to five or fifty millions, some extracts we have made from the Report show .-The Report itself ought to be put into the form of a tract, and 10,000 copies circulated without blay, through the United States. No other fact, we are persuaded, would ultimately prove more useful. It would call the dormant energies of thousands into action, else we mistake the power of simple eloquence.

RELIGIOUS SUMMARY. Zeal for Missions .- Rev. C. Martin of Ohio, whites to the Agent of the Baptist Board of Missons at Washington, June 22, 1823, that since Se first of January he has been employed in making collections for the "Carey Mission," of which Mr. Mc Coy is Superintendent—that he had been able to collect and send forward to Fort Wayne (20 sheep-and 212 head of cattle; several hundred swine will be forwarded in the autumnne money has been raised—other subscriptions chained, and six boxes of clothing packed and mot. The whole amount of his actual collections raises at between three and four thousand dol-

New Hampshire Baptist Domestic Missionary tely.-The fourth annual Report of this Sociestates that eleven missionaries have been emyed the past year, the amount of their labors, 104 weeks. The receipts of the year were 5, 39, and the expenditures \$380, 37. Twenemale missionary societies have aided the funds, e missionaries were laborious, faithful, and geally received with cordiality. In some instantheir labors seemed to be blessed to the conons of souls.

Ottage Mission.-The Pittsburg Recorder states, this mission prospers, and that accessions been made to the achool till the number of scholars has increased to about forty.

The Bible in Greenland .- "The converted llanders, (writes he Secretary of the Da-Bible Society.) a simple hearted and docile e, are already in possession of a translation of New Pestament; but know only so much of as may be gleaned from a History of the y Fabricius. Our Committee have, therebasived to translate and print several of the aportant books of the Old Testament, for use. I had a conversation on the subject

with the venerable Bishop Fabricius, superinten-dant of the Greenland Missions, when we agreed to commence with Genesis, the Psalms, and the Prophet Isaiah. The Bishop, although in his 78th year, very cheerfully undertook the translation into that difficult language, of which he is completely master." Rep. Brit. and F. Bible Society.

The Bible in Sweden .- The present King of Sweden said to an Agent of a Bible Society, who lately visited him, "You see, sir, that, as a christian and a king, I feel myself bound in duty to support the circulation of the Bible."

Revivals .- A correspondent writes to a friend in this city, that in Adams, Mass. there is now a glorious revival. About 100 have recently joined

the Baptist church. The editor of the Gospel Palladium remarks. "We are happy to learn that revivals of religion are experienced in Wolfborough, N. H.—Weymouth, Upton, and Wareham, Mass.—Milan, N.

Y .- Lebanon and Sterling, Con." The Pittsburg Recorder mentions a revival in Athens, Pa. The number hopefully converted since the commencement of the work, is about 50; many more are still under very serious exercises of mind. In some neighboring congregations there are favorable appearances of revivals. [Col. Star.

Revival in Cannonsburg, Pa .- The Carlisle Miscellany states that "a most powerful work of grace has commenced in the College at the above lace; it was first discovered at a communion seaon which was held about 8 weeks ago; by the last information it was still progressing, and gave every evidence of a continuance."

Revival in Boston and Charlestown .- We stated on the 9th inst. in enumerating the number of persons added to the churches, that "12 or more" were approved for admission to the Union Church; since that time twenty-one persons have been pro-pounded for admission to UnionChurch-making two undred and thirty-three persons admitted and propounded for admission to the four Orthodox Congregational Churches thus graciously visited since the Revival commenced. The inquiring meeting on Monday evening last, afforded additional evidence of the presence and power of the Holy Spirit.—Brethren, "He that sleepeth in harvest is a son that causeth shame."

FRIENDS OF THE AMERICAN EDUCA-TION SOCIETY.

Unless a special effort is made, and that immediately, the Directors will not be able to make the usual grant to the Beneficiaries in October. The following is a comparison of the receipts of this year and last during 7 months.

Jan.	1822.	\$1885	Jan.	1823.	\$1765
Feb.	44	802	Feb.	44	314
March,	44	710	March,	66	340
April,	66	952	April,	66	627
May,	66	1194	May.	66	1244
June.	66	2788	June,	66	648
July,	46	904	July,	46	643
	s of 1825	2, \$9235-	-7 month	s of 182	3, \$5701

Thus it appears that the difference of receipts during 7 months of the present and 7 months of the last year is \$3534.

We cannot forbear to add one fact more. In the same 7 months of 1819 as specified above, the receipts amounted to \$12,157, which is \$6456 more than the receipts of the Society in the same months of the present year.

If now August and September were months in which the receipts are usually large, there would be less reason for apprehension. But they are months, in which the receipts are usually very small. There is, therefore, no escape from the conclusion with which this communication began, that without a special effort, and that immediately. the Directors will not be able to make the usual grant to the Beneficiaries in October.

What are the reasons of this state of things One reason is this, at the beginning of the year the Treasury was in a prosperous state, and an appeal to the church like the above could not in

truth be made. Another reason is, that unceasing importunity on the part of any benevolent society would de-feat its own object, and Christians would become

Another that while the funds were prosperous, the chief attention of the Directors was given to the character of the Beneficiaries, and the internal improvement and more extended operations of the Society, and during the last three months, the Agent has not been in the employment of the

But the time has now come for this appeal, & the church has lost its identity if it does not produce the desired effect. Three years ago, when the New England Tract Society was in similar circumstances, the letters which were sent in two evenings brought back \$1,400. When the Foreign Mission Society has made the same appeal in similar circumstances, it has produced similar effects; the same is true of he American Education Society. The Directors are confident therefore, that this

appeal will receive immediate attention, Another communication may be expected next week on this subject, but in the mean time it is hoped, that the friends of the Society will make all possible exertion. There is no one who cannot do something, either by his contribution or by personal solicitation. If each member of the Church in Massachusetts would give fifty cents, that would do it. If each church would have a contribution, if it were but small, that would do if. If those ministers, who are not life members, were made so, or if the annual subscribers would pay their arrearages-there are many ways in which the present urgent demand can be satisfied. If each friend of the Society would ask himself what can I do? and when he has ascertained, would, according to Cecil's direction, "do it, do it," it

would be done, Will clergymen read this communication in public? Will benevolent females make their Pastors life-members? Will those who are able to do it become life members themselves? become annual subscribers? Will every one do something? We do not fear the reproach of too great importunity. Silence alone, in these cir-

N. B. Aaron P. Cleaveland, Esq. Boston, is the Treasurer: \$40 constitutes a clergyman a life-member; \$100 a layman—\$3 a clergyman, and

\$5 a layman, an annual subscriber.

The Editors of religious news-papers and others, who feel an interest in this object, will confer a favor on the Society, by inserting this commi

The annual Commencement at the University of Vermont, was celebrated on Wednesday, last week. The degree of Bachelor of Arts was conferred on seven young gentlemen, and that of Master of Arts on three. The honorary degree of Doctor of Laws, was conferred on Hon. C. P. Van Ness, Chief Justice of the Supreme Court of

Court of Death .- We are happy to learn that the above beautiful and splendid painting has been again brought to this city, and will be exhibited at Doguerr's Repository, for a few days previous to its being taken to Europe. These, therefore who have not enjoyed the high satisfaction which an examination of this pic ure affords, will do well to embrace the present opportunity. [Centinel.

CARD.—SABAH HOLT desires to express her thanks, to the Ladies of the Female Charitable So ciety, in Hardwick, for a recent testimony of their personal respect and benevolent regard to the prosperity of Christ's kingdom; in paying ten dol-lars to constitute her a Life Member of the Boston Female Jews' Society.

Commencement at the Collegiate Institution at Amherst will be on Wednesday, the 27th inst. Students will be examined for admission into the Institution, the day previous, or at the close of the succeeding vacation of four weeks: POLITICAL SUMMARY.

FOR SIGN. Great Britain.—The Reciprocity Duties Bill is still before the House of Commons. The ship owners object to it as being injurious, both to the roperty and navigation of the country—they say that ship building has declined in a most alarming degree. In 1820, 112,178 tons of shipping were built. In 1822, only 62,534 tons. If, therefore, the government would check this evil, they must not give equal privileges to British and Fo

A bill was offered by Mr. Wilmot, and passed ranting \$70,000 to encourage emigration from

reland to Canada. In a late riot at Maghera, Ireland, four person were killed, and three dangerously wounded

Important Petition-Before the House of Commons, signed by 2500 people, of the greatest respecta-bility, to put a stop to the Burning of Widows on the funeral pile, in the British Possessions in India.

Mr. Buxron was an advocate for the measure, and said there was no difficulty in acomplishing the object, because all other nations having possessions in India had done it.

Mr. Wynn said the circumstances of their own and other nations were different. That they had 60,000,000 subjects scatterel over an immense territory in India, and other rations had few subjects compactly settled. He thought it must be left by Parliament to local authorities.

Mr. Humz said, that by the laws and regulations of 1795, the practice was prohibited, except at the desire of the female perself. These he thought sufficient.

Mr. WILBERFORCE, said to was convinced it might be prevented by strong recommendations from this country. He said something ought to be done, for in some provaces the practice instead of diminishing is intreasing—and he thought the fact, that the Marquis Wellesley found no difficulty in putting a stop to anothe practice that existed in India, by consulting the most learned pundits, and finding that there was no law in favour of it, showed the best mode of proceeding in this case.

Col. Money said, that during the last twenty years attempts had been successfully made to prevent immolations, withou disturbance. It was now ascertained that there was no legal sanction for the practice. In Cabutta and the fo reign settlements, the practice was prohibited .-The practice of burying alive mus completely pre vented by government. He tristed immolation, too, for the honor of the British name and the Christian religion, would also be prevented.

The petition was ordered to le on the table. News from Spain .- Received at New-York Gibralter papers to the first o'July. The French troops consisting of only 4000 foot and 500 cavalry, entered St. Mary's, opposite Cadiz, and three miles distant, on the 23d o June. Here they are, a small force in tranquility, within three miles of the Cortes and King without being destroyed, or threatened with destruction-while, from their position, they can throw shells into is close, and all possibility ofsupplying the town with provisions from this source is destroyed .-Thus the last city of refuge to he King and Cortes may be starved into submisson.

The Spanish Constitutions general, Vigodet, had issued a proclamation to he soldiers and militia of Cadiz, in which he aminds them of the gallant defence formerly made by the inhabitants of that place, which has now become the third fime, the bulwark of liberty. . He calls on them to conduct manfully, threatens those who do not with punishment, and urge them, if it should be necessary, to renew the gloious remembrance

The late rumour that the Regency had annuled the loans made under the constitution, is contradicted. The French forces in the province of Andalu-

sia, amount to 20,000 men. Portugal.-The counter-revolution seems to be

consummated, and the people are to have no charter except such as the king may give, subject to alteration at his will.

Mexico.-The government of Mexico issued Proclamation to the clergy on the 5th of May, in which they expressly forbid them to introduce political topics into their public discourses. They say it is the great object of he government to ernment complains that the dergy have excited the minds of the faithful against the cause of liberty, by identifying the cause of religion with that monarchy from which their country has so lately freed itself.

An important Act passed the Congress in Sept. last, ordering the magistratel of Mexico to report statistical accounts of their respective territories, particularly of the geography, climate, soil, natural productions, population, agriculture; manufactures, commerce, government and administration.

The Greeks .- Order is again restored in Constantinople, and the Greeks are protected as in time of peace. News of the taking of Lepante by the Greeks, is confirmed. Of the Greek fleet, one division is at Hydra and the other before Mitylene and Tenedos.

Interesting Intelligence from Smyrna to June 6th .- Received in Boston by the Niger. The Turkish fleet, to commence a campaign against the Greeks, had appeared among the islands. Under date Larissa, May 2d, it is written, that the Pacha of Scoutra (Scutari of Europe) is expected off that coast with more than 30,000 men. The Greeks in the Morea still appear full of confidence. They have armed 40 out of 70 of their vessels, and organized an army of 40,000 men, Under date Rettimo, (Candia) May 14th. The plague has greatly diminished at Cancanee, where 4 o 5 only, instead of 30 or 40, die in a day. Under date Samos, May 18th. "The Greeks, filled with activity, enthuslasm, and confidence, are determined to make the most obstinate resistance against the Turks. But I do not feel the general We are not defended like Hydra." Under date Syra, May 21st .- Fourteet Greek vessels arrived here on the 11th inst. and forced the Syriotes to pay a contribution of forty thousand dollars. Fourte, May 24th.—Yesterday the Captain Pacha was atsering towards the capal of Scio with a fleet of 47 vessels, The Greeks have raised the siege of Patras, to con centrate their forces, and prepare to face the enemy. Success will be difficult to them." " It. May 15th .- Every thing is in incredible activity here on land. Men and women are all compensated for their fatigue by an assurance of victory over the Turks." "May 27th."-Every thing here is in the greatest agitation. The Greek are preparing to make an attack upon the Turkish fleet. They are full of enthusiasm, and demand the privilege of engaging in the hottest of the battle. Their force will consist of 30 fire ships and 200 armed cutters."

The plague had subsided at Alexandria. The Pacha of Egypt .- From the journal of a gentleman just returned from Egypt. "Jan. 7th, 1823. Visited Mahomed Ali the Pacha. He is about 50 years old; has a very intelligent countenance, asked many questions, has an intelligent American interpreter, named Bogos, who has great induence with him. Visited the arrenal, chints manufactory, and printing office. The Prince has introduced all the machinery from Europe, He has also established telegraphs between Cairo and Alexandria. An Englishman tween Cairo and Alexandra. An Englishman has brought a dredging machine and a steam engine from Europe, not yet established. The Pacha is forming a new mint. Nothing can exceed his liberality, and enterpsise, and encouragement of Europeans. He has 100,000 stand of arms, and he is now raising an army from among the husbandmen. His revenue exceeds two millions. He has lately opened a canal of 60 miles in length,

on the Nile. His palace on the in the most elegant manner. He h two Colleges for the instruction of y

has also sent out people to vaccinate.
"Alexandria, Jan, 10th. Came up by the Canal, the noble work of the Pacha. Here is an excellent granary. About 50 ships in port. It is said 900 have cleared out the last year. The Pacha's squadron is about twenty ships, badly man-ned. The fort is ip a tolerable state of defence. No symptoms of plague at present."

Turkish Love of Literature.—The Ottoman

power has given orders to sell by weight all the fine Libraries at Constantinople.

Hayti.—The population is estimated from one million to 1,200,000. The standing army is 40,-000. The Navy is a nominal thing, consisting of 1 ship, 1 brig, and 4 small schooners. The revenue is greater in proportion to its population, than that of any nation in Europe. All nations except the English, which pay 7, pays 12 per cent duties on imports. The government, consisting of a Senate and House of Representatives, is entirely subject to the will of the President. He is b loved and respected, and hospitable to strangers. The people are idle. Produce is higher than in the United States. The trade of the United States with the islands is immense. .

Steam Engines .- The number in operation in Great Britain is 10,000. The average power of each, is that of 20 horses, or 120 men, The whole power of all is equal to that of 200,000 or 1,200,000. Thus then the British nation, with a population of 14,000,000, employs an active force that could not be obtained without the steam engine, from twice the population. The steam engine ought, therefore, to be considered not merely as an ingenious machine, but as a most valuable

National Debt of Great Britian amounted in 1702 to £16,000,000—in 1713 to £52,000,000,—in 1753 to £128,000,000—in 1816 to £864,000,000.

DOMESTIC.

Effects of Lightning .- Besides the numerous cases of injury and death by lightning, on Monday the 4th inst. already given, a barn belonging to Mr. S. Locke of Edgarton was struck and consumed, together with most of the produce of his farm .- On the 30th ult. the house of Mr. Lee of Haverhill, N. H. was struck, and fire was kindled in three different places, while six persons in the house were uninjured .- On the morning of the 5th inst, the house of Dr. Winslow of Dartmouth, was struck and Mrs. Winslow was killed, and her sister slightly injured .- July 9th, a house in Pendleton District, S. C. was struck with lightning and Nancy Mancel was killed .- A barn in Montague, and two barns in Heath, Mass, were burnt with lightning early in August .- A Milliner's shop at Fredonia, N. Y. was lately struck with lightning and set on fire but not consumed.

We are happy to see that this subject is beginning to receive some of that attention which its frequent and dreadful effects so imperiously demand. Why should so many families be thrown into consternation? Why should so much property be destroyed; and so many valuable lives lost, and so many human beings frightfully torn and burnt, every week, by this terrific fluid? merely because rational men will not procure conductors for their buildings. Look at the above list of fires and deaths, and the same might be done every week, if our hearts did not sicken in doing it, and tell why this evil shall not be remedied. Is it the expense of a lightning rod? The expense of all the lightning rods necessary in America, would not weigh against one infant child killed with lightning. Ask its mother, or the stouter father, who bends over it, because he has neglected to defend his house.

Public Misfortune .- The Virginia Penitentiary burnt !- Richmond, August 9th. We stop the press to announce the complete destruction of the State Penitentiary by fire.—At 12 o'clock at night the fire broke out-all exertions to check it were idle; they were only to save the prisoners. hundred and forty four prisoners, twelve of when were females, were locked in their cells. The building was in flames before it was discovered four wretched beings, by cutting the gratings of the windows, were dragged from the tomb into life. All the others were released by the turn. keys-A company of the public guard, assisted by the citizens, grouped them together and marched them to the Capital, and confined them in the Portorco. Not one escaped or offered violencethe building was completely consumed, except that the brick walls were left standing. it estimated at \$260,000. The sight was grand and awful beyond description. It was removed from the town, and the wind was light, and no further damage was done.

A man lately applied for admission to the New York penitentiary, as he alleged, to preserve his morals, and gain a subsistence : but the magistrate informed him that he could not send him there unless for vagrancy, or the commission of a crime when, behold, the same man made his appear ance the next day, accompanied by a constable; having qualified himself to enter, by a petty theft, and was accordingly committed.

An attempt was made on the night of the 10th inst. by the prisoners confined in the New Jersey State Prison, to escape. About 40 succeeded it getting into the yard, and by means of a rope ladder three of them had escaped over the wall be fore a discovery was made. One was retaken but the other two, Joseph Robertson and Peter Stuyvesant, have not been heard of as vet.

Boston Gaols .- Male Debtors 23, Female debt ors 2: Male Criminals 53, Female Criminals 16: Persons committed for correction four. Total ninety eight. The Grand Jury lately appointed a committee to inspect the gaols, who report that they are kept in good order; that the food of the prisoners is wholesome; that they were generally found reading—this is a very extraordinary state of things, and deserves further public attention.

State's Prison in Maine .- It will be completed in Nov. It is said that it will be a terrer to evil doers, owing to something peculiar in its plan, We wish some friend would furnish information concerning these peculiarities, if they are impor-

Intemperance .- The measures of the Heads of Families, in the city of Hartford, to suppress in-temperance, are published and republished in all the papers, by which it may be inferred that it is easy to excite the attention of the community, thro' the press, on this subject, & that there is vir tue enough in our country to approve, if not to adopt measures, to prevent this growing evil.

Light Houses .- The number already built and ordered to be built on the waters of the United

Internal Improvement.—It is proposed to open a canal from the head of tide water in the Potomac to the Petapsco river.

A writer in the Philadelphia Daily Advertiser states the fact that the improvements in the navi-gation of the Schuylkill and Lehigh have saved to the city of Philadelphia, in the single article of Hickory wood, \$500,000 annually. He advo-cates the canal between the Chesapeake and Delaware, and between the Delaware and Raritan,

Mistellaneous \_A Circular is just issued from the Treasury Department by order of the President of the United States, to the Collectors of the customs, to observe strict neutrality towards the vessels of France and Spain during the war, and to suffer the vessels of both pations to enter our ports and repair their vessels and take in provissupply themselves with men, ammunition or arms.

The Steam Packet, which is now passing regularly from Boston to Portland, made a late passage in 13 hours.

The Sea Serpent was seen off Gloucester by

re than fifty people on Wednesday, last week,

will & After bound o measure l the children these mises vice, and wre Who will give Society ought to What map is willing good by seeing that Schools in Boston.

and writing schools, the tion, & the Latin & English visited on Wednesday, acc ments previously made. After of the schools, the Mayor and Aldern bers of the Common Council, the Scho tee, the School Masters and the prize the Firewards, the members of the B Health, the Boston Senators and Representat the Committee for Primary Schools, the Warden the Ward Inspectors, the Clergy and other invited guests, eat down to dinner in Fancuil Hall. The scholars are about four thousand.

After the company had assembled in the Hall, it was announced by the Mayor that a distinguished gentleman had given a hundred dollars a year, to be appropriated in two Gold Medals of the value of fifty dollars each, to be given to the best scholar, for proficiency, respect to his instructers and urbanity to his associates, in the Latin and Classical Schools, one at each school, to be determined by, the school committee, in conjunction with the instructers; and that the donor had selected this time for declaring the result and presenting the medals. He then called Thomas Davis, (son of Mr. Isaac P. Davis,) of the Latin School, and John James Dixwell, (son of Dr. Dixwell) of the Classical School, who came upon the stage, where he stood, and after a short dress, presented them with the medals .- D. Adv.

Mr. CHAMBERLAIN, with his family, of the andwich Island Mission, arrived in this city on Thursday last in brig Pearl, Capt. Chandler, Health of our Cines .- Deaths in Boston, week

efore last, 20. Deaths in New-York, same week, 119-fevers, 5. Deaths in Philadelphia, same week, 139-ieers, 23-cholera morbus, 25.

Deaths in Baltimore, week ending August 11, 81. including 27 of cholera morbus, 14 of measles, and 6 of fever.

Four new cases of Yellow fever have recently occurred in the U.S. store ship Decoy, at Norfolk. Complaints are made of sickness in the interior

of Maryland; 9 in one family.
New-York, Mondoy, August 18.—Our paper was just going to press when we received the re-port from the Board of Health, which met at the usual hour, when we grieve to say that the Resident Physician, Dr. Quackenhoss, reported Samuel McGee, as having died this morning of Yellow

Much evidence was given concerning the symptoms of the deceased's malady, which, (altho' the Resident Physician's report & their own sense of responsibility, did not permit the Board of Health to withhold a knowledge of the case from the public,) led to the hope that this, if yellow fever at all, might prive a sporadic case, & be followed by no others.

MARRIAGES.

In Boston, Mr. Frederick Doan to Miss Mary Ann Parsone; Mr. John Marsh to Miss Julia Eames, late of New York; Mr. William Bishop to Miss Mary Wood; Mr. Clark Evans, of Athens, Vt. to Miss Eunice Tuttle of Chelsea, Mass.; Mr.

Oliver H. Floyd to Miss Rebecca Cutter. In Cambridge, Mr. George H. Kuhn, of New-Orleans, to Miss Martha Frost.—In Salem, Capt. Henry Upton to Miss Eliza Peele Needham .- In Andover, Rev. Joseph Davis, of Nottingham, West, to Miss Affia Goldsmith .- In Newburyport, Capt. Stephen Clark Parsons to Miss Sarah Wyer Bragdon .- In New-Bedford, Mr. Reed Haskins to Miss Mary Ann Hill .- In Lynn, Mr. William Carter to Miss Susan D. Wakefield; Mr. Seth Rogers to Miss Ruth E. Weston, In Bolton, Mr. Phineas Cole to Miss Eliza Blood, -In Plymouth, Mr. Schuyler Sampson to Miss Mary Ann Bartlett .- InKingston, Capt. Martin Brewster to Miss Betsey Russel.

DEATHS.

In Boston, Mrs. Elizabeth Brewer, aged 50; Miss Mary Ann, daughter of Mr. Thomas Dowling, 19; Thomas W. son of Mr. Earl Cushing, 13; Miss Regini, youngest child of Mr. Peter Richards, 9 mo. ; Widow Rachel Larrabee, 56; Widow Mary Kipp, 40; widow Mary Hichborn, 23; Mr. James Blake, 53; Mrs. Mary Lanagan, 48; Sarah Ann Lemoyne, 6 w. ; Lucy M. daughter of Mr. Joseph Goodridge, 3 w.; Horatio Gates, youngest child of Mr. Daniel Hastings, 2d, 1 y.; Miss M. G. Pits, 38; Mrs. Lydia H. Mitchell, 24; Eliza Ann, daughter of Mr. Daniel Calef, 4 mo. Charles Frederick, son of Mr. Jonathan Cushing, Mr. Francis Tufts, 67.

In Easton, suddenly, Mrs. Anna Williams, wid-ow of Rev. Simeoh Williams, 74, late of Weymouth. In Dorchester, Elizabeth Topliff, youngest child of Mr. Aaron Bradshaw, 12 mo.-If Saem, Capt. John Holland, of Thomastown, formerly of Ipswich, 77; Mr. Emerson Perkins, 25; Mrs. Betsey Scates, 45.—In Beverly, Mrs. Nancy Pierce widew of the late Mr. Nathaniel P. 56.—In Hingham, suddenly, Mrs. Martha Lincoln, relict of Mr. Nathan L. 84.—In Newburyport, Mrs. Mehita-Mr. Nathan L. 64.—in Rewally personal ble, relict of Mr. Joseph Grenough, formerly of Boston, 83.—In Dartmouth, (killed by lightning,) Mrs. Catharine Winslow, wife of Dr. Simon Winslow, 40 .- In West-Boylston, Mr. David Harthon, 59 .- In Sterling, Mr. Jonas Darling, 70 .-In Shrewsbury, 4th inst. Col. Asa Rice, a patriot of the revolution, 62. He was found in his bed, where he died apparently without a struggle.—In Worcester, Mr. Benjamin Whitney, 96, the oldest male inhabitant of that town.—In Westminister, Lieut. Nathaniel Woodward, 80 .- In Cambridgeport, Mrs. Lois, wife of Mr. Jonathan Hagar, 37; Mr. Samuel Scammell, of the firm of Bardwell & Scammell, 23.—In Charlestown, Mr. Ammi R. Tofts, 61.—In Hingham, Mrs. Susan M. Caldwell, 24, wife of Lieut, Charles H. Cladwell, U. S. Navy, and daughter of Samuel Blagge, Esq. of this city.; Capt. Cushing Fearing of the firm of Fearcity.; Capt. Cushing Fearing of the firm of Fearing & Emerson, of this city, 33.—In Salem, Capt.
Benjamin Shillaber, aged 63; Mr. Frederick
Hunt, aged 44.—InEaston, suddenly, Thomas W.
son of Mr. Meriam Cushing, aged 13.—In Acton,
widow Patty Law, aged 62.—In Holliston, suddenly, Mr. Abel Hawes, 27.—In Wilbraham, Mrs.
Yatharing, relief of the late Mr. Oliver Riles, 85. Katherine, relict of the late Mr. Oliver Blies, 85. -In West Springfield, Mrs. Elizabeth Bagg, 91; Capt. Edward White, late of the U. S. army, 38. —In Northampton, Mrs. Mary, wife of Mr. Phineas Parsons, 70.—In Dover, N. H. Mrs. Pamela Waldron, wife of Hon. John Waldron, 73.—In Winslow, Me. Mr. Warren Heald, 30.

THE Guardian, or Youth's Religious Instruc-tor—published in monthly numbers, at \$1 per year. Subscriptians received by RICHARDSON LORD, No. 75, Cornhill. Aug. 23. PRESIDENT DAVIES' SERMONS.

FOR sale, by LINCOLN & EDMANDS, No. 53. Cornbill. A few copies of President Davies' Sermons, elg-gant edition, in 3 vols. Price \$9. Aug. 23.

WRITING PAPER.

FOR sale by LINCOLN & EDMANDS, No. 63 A great variety of Writing and Letter Paper common and superfine, at reduced prices. Aug. 2

REMARKS ON A DEVOUT SPIRIT. From the Gospel Advocate, abridged.

Christians often mourn the loss of a devout spi-They are ashamed at the reluctance with which they fall upon their knees, and at the alacrity with which they rise from them. They complain that their devotions are spiritless and unacceptable to God, and tedious and uninteresting to themselves.

[thee.

brightness!

of whiteness

at for gladness!

-we leave thee

k rolling ocean;

e fire of devotion

lips the glad song of sal-

of our toils and our sorrows!

rest!-when a few more tomorrows

heads, we will seek our cold pillows,

From the Religious Miscellany.

it in our graves, far away o'er the billows.

we pray for thy Spirit to lead us,

shall bless us.

us, we pray for thy Power to succeed us;

hen, when thy grace from our toils shall release

The prayers and the songs of redeem'd ones

MISCELLANY.

ON THE INFLUENCE OF REVIVALS OF

RELIGION.

accounts of revivals. Few weeks pass without

one or more being reported. In the late narra-tive of the state of religion within the bounds of

the general assembly of the Presbyterian church

in the United States, we have a very encouraging

report of revivals in a number of congregations in

almost every one of near 30 Presbyteries. Con-

sidering these as bearing the marks of a genuine

work of grace, they are well calculated to excite

lively emotions of joy in the hearts of christians,

and to cause abundant thanksgiving to the God

of all grace. In the detailed accounts, however,

of these revivals of religion, it may perhaps be

considered as no small defect, that scarce any

notice is ever taken of the salutary effects, which

such events produce on the morals of the happy

subjects; of their influence to promote the inte

rests of morality, of truth, of justice, and of hones-

ty. Will it be regarded as a mark of illiberal

jealousy and suspicion, to suppose that among the

multitudes who, in these revivals, have experi-

enced a gracious change, there were some, if not

many, who made little conscience of speaking

the truth, of acting uprightly in their dealings

with others, or regulating their conduct by the golden rule, " all things whatsoever ye would, that

men should do to you, do ye also to them," not to

mention other immoral characters? And will not

the conversion of such be productive of, and man-

ifested by, a practical reformation in these things!

so that the question, said to be put by an eminent

man on receiving a report of a remarkable revival

in some section of the country seems far from im-

pertinent. " Are the people become more honest?

ment, the feelings, the exercises, the professions,

commonly stated in the accounts of revivals,

would entirely betray too great indifference of

disregard to religious appearances. For persons

to be awakened to a deep sense of their sinful

and miserable state by nature, to feel a distressing

anxiety to be delivered from it by an interest in

the Saviour, to see their need of him for salvation.

to have a joyful hope in him, to be inclined to

pray, to read the Bible, to attend meetings for

prayer and conference, and public ordinances,

and as the result, to make a public profession of

religion, by going to the communion table ;-sure-

ly these things are not to be spoken against: they

deserve to be held in due respect. Nevertheless,

unless they be accompanied by a practical re-

gard to the weightier matters of the law, judg-

promises, they cannot be viewed as decisive, une-

quivocal evidences of a saving change of heart.

but to do justly, love mercy, and walk humbly with thy God." Even a public profession of reli-

gion by partaking of the Lord's supper, which seems to be regarded by many, as the test or proof

of the gracious character of those religious move

ments, distinguished by the name of revivals, can-

not justly be considered as of itself, entitled to the

honor assigned to it. For the Amen, the faithful

and true witness, has assured us, that the plea of

those for admission into the kingdom of heaven,

who could say we have eaten and drank in thy

ples of Christ should honour him by a professed

subjection to all his laws and institutions does

not admit of a doubt. To refuse to do so, is

an implied contempt of his authority. But let

none trust in a public profession, as a sufficient

evidence, that they know the grace of God in

truth, except this grace teach them effectually,

" to deny all ungodliness and worldly lusts, and to

Very general complaints are made of the little

sense of moral obligation apparent among many

professors of christianity; how little conscience

they make of fulfilling their engagements, of act-

ing up to their promises, or paying their subscriptions; how little regard is shewn to the plain rule

of duty, "owe no man any thing, but love one another." Hence the necessity of bringing suits

to recover money due. It may be impossible in

the present state of society, for persons to avoid

being occasionally in debt; but surely nothing less can be included in the rule quoted, than that

professing christians should consider thomselves indispensably bound to discharge all just debts,

without reluctance or needless delay, nay, with

great punctuality. And to enable them to do so, they ought to avoid all superfluous expense, and not think themselves at liberty, when at any time

they have it in their power to pay what they know they owe to others, to neglect doing so; for,

contrary to the laws of love, this would be doing

how it was in this country 30 or 40 years ago, that

the principles of honor and honesty, which should

ings with one another, appear to be much less re-

garded in the present time than at the period re-ferred to; that to such as run in debt, defraud

their neighbors, and violate the confidence placed

in them, no such stigma attaches as did then.

But be this as it may, can those be said to live

godly, who are not concerned to do justly alway. The interests of morality and religion are incepa-

rable. At least we may say, that though there

may be a species of morality, without religion, as men may be found strictly honest, just and hon-

ourable in their worldly transactions, men of in-

tegrity in that respect, who neglect the duties of

out merality. Love to God, which is the animating principle of true religion, is always productive of love to man. Without the last it is vain to pre-

tend to the first. Godliness and honesty are connected in the description of the christian life.

"That," says Paul, "you may lead a quiet and peaceable life in all godliness and honesty."

The object of these remarks is not by any means

to disparage revivals of religion, and the good of-

subjects to a more serious and regular at ention to religious duties, personal, family, and public,

ty and devotion, yet religion caunot exist with-

It has been remarked by some who remember

ence men in their social intercourse and deal-

ill to their neighbors.

live soberly, righteously, and godly."

presence, will not be sustained. That the disci

What does the Lord thy God require of thee,

To depreciate, or to represent as of little mo-

Are they more careful to pay their debts?"

Messrs. Editors .- We are often favoured with

Led awaylcaptive by Satan, they have no heart to sing "the songs of Zion." The praises of God "languish on their tongues," prayer is a burden, and intercession, instead of being expressive of spiritual sympathy, becomes a mere habit of praying for those whom they periodically recollect. Comparing these unhallowed offerings with the "effectual fervent prayers" of the righteous man, they discover a deplorable deficiency, and partly with despair, and partly with desire, they exclaim, O that I were as in months past, as in the days when God preserved me, when his candle shined upon my head, and when by his light I walked through darkness." (Job xxix. 2.)

Those who make these complaints, have doubtless neglected, or hastily performed their devotions, for such a length of time, that their affection for the object of them has ceased, and a kind of listless indifference has succeeded, which is to the vigorous exercise of devout feelings, what the feeble appetite of sickness is to the keen relish of health. They have allowed the world to assume an importance which its Creator never intended it should: they have been deluded by a power which their own imaginations have created, and dazzled by a light which their own sensual desires have enkindled. Religion has not, however, lost all its influence over them, but is allowed still alternately with the world, to exert it. This divided life is, in every possible view, irrational and unhappy. When they are in the world, conscience, true as their shadow to follow them, breaks in upon their vain amusements and interrupts them. When they are in the duties of religion, the world drives away devotion, and leaves a thoughtless and formal service. Thus they resemble a race of beings that should live midway between earth and heaven; who, having no joys of their own, are permitted to witness, but never to possess the happiness of the one, or the " vain glory" of the other. It is safely affirmed of such persons that they are miserable. They may appear the reverse of this; externally they be happy and gay; all without may be bright :- but that little unknown world within. which once the sun of righteousness enlightened is now dark as night; and even its reflected light which caused their faces to shine, is now withdrawn. They have no confidence to carry their wants to God, and no expectation of relies from any other source. They are empty, but ritless, and void of motive, they go through the duties of life.

There are doubtless many Christians who have not so entirely lost the spirit of devotion, but whose religion is nevertheless joyless, who have ceased to experience that " peace which passeth understanding." These persons ceased not to pray, to read the Scriptures, to attend church, to converse on religion, and to give alms. But they are not conscious that all these are so many taxes levied to quiet conscience, and to leave them the rest of their time unmolested. These are the wretched ones who can pass whole days together without missing the "light of God's countenance," who are willing to leave the joys of his salvation to any who desire them. These are the wretched ones, "whose hearts, though deserted, cannot ache," who have not the power of mourning for their state. These classes of undevout christians are not only in a state youd of all rational and elevating happiness, but they are in a state of posi

Many, if not most of the inconsistencies of Christians, arise from the absence of a devout spirit. The Christian who is not delighted to pray, will have no interest to "watch;" and the moment he discontinues to watch. live a " life of faith," he lowers his standard of holy living, he loses sight in himself of any evidences of a renewed heart, and gradually falls into a state of cold indifference. This state of feeling prepares him, at every periodical return of painful reflection, to give ear "to false doctrine." There is nothing which so surely disposes a man for renunciation of the doctrines of the gospel, as a continual consciousness that his conduct is not such as is required by them. It is rarely the case that churches, or individuals renounce the distinguishing doctrines of the gospel, until these doctrines become troublesome by the reproofs they suggest.

How important then to our happiness, our safe ty, and our future glory, is the possession of a devout spirit! How earnestly should we seek it, and how carefully cherish it.

Many cautions against losing this spirit, and many means to preserve it, might be proposed for the consideration of those who feel the force of these remarks, but our limits will confine us to a few of the least obvious, but not the least impor-

One of the most important cautions is, never to undervalue devotion. The attention of man should be directed first to what is most important, and when that is accomplished, next to objects of inferiour importance. The concerns of the soul are without dispute, the most important. " For what is a man profited, if he gain the whole world and lose his own soul? and what shall a man give in exchange for his soul?" It was in answer to these plain, but infinitely unequal comparisons, that a good man once charged his friend, first to take care of his soul, next of his body, and then if he had any time left, to discharge his various secular duties. Prayer has been called the breathing of the soul, and is therefore as vital to the divine life, as inhaling the air is vital to the life of the body. If then, a man would not be profited tho he gained the whole world, and yet lose a devous spiril, how careful should he be never to undervalue it.

Another caution of equal if not greater impor mce, is, to beware of the interruptions of Satan The machinations of this "prince of darkness' are almost sensible. He seems to make peculiar efforts to destroy the prayers of the saints. When a Christian is at his devotions, some plan of ag-grandizement is spread before his fancy, in novel and brilliant colors; some duty long neglected assumes new importance; some improvement in business, or some subject for speculation, is presented: or if the mind be too serious for this, plan of benevolence never before thought of; to a minister, some text of scripture, epened and di-vided for study is proposed: if the mind is still more solemn, resolutions of amendment of life, topics for self-reproof and self-examination are suggested; perhaps enthusiastic views of God's especial favor, assurances of his immediate attention to their requests, new interpretations, and new applications of scripture. What is remarkable about all these suggestions, is their evanes-cent character. The moment the Christian rises from his devotions, or leaves the temple of God, all these plans, speculations and assurances, take flight or sink in importance, and he wonders they should have occupied him. But he wonders only

until he begins to pray again.
It is of the first importance that our devotional exercises be interesting. That religion whose "ways" are not "pleasantness" and "peace," i not the religion of the gospel. If a man has em-braced the true religion, his devotion should be

interesting. They must be performed in such a manner, that the recollections of them will be pleasing, and the recurrence to them inviting.— There should be no horrors about our closets. We should never punish ourselves with 'long prayers,' or painful postures. Our places of devotion should be the most retired, but the most convenient and the most comfortable apartments in our houses. Our exercises should not be too long .-If sacred .ousic animates us, we should sing a hymn. If the beauties of nature elevate our thoughts, we should view them. If reflection best disposes us for communion with God, we should enjoy it. If the sound of our own voice quickens our devotion, we should pray aloud. Whatever has a tendency to connect with our devotions associations of pleasure of the holiest kind, should not be disregarded.

It is equally important that our devotional feelings should be habitual. There is a great difference between praying occasionally, and a contiqual flow of devout feelings. It is conceivable that a man may " say his prayers" for years, and yet never, during the whole period, experience devout feelings. A devout spirit must get into the very constitution of his soul, if he would master the " disease of our fallen nature," and offer acceptable worship to God.

Such habitual devition produces ejaculator prayer. And this sudden and momentary direc tion of the thoughts to God, is of great importance to the christian. There are so many situations of temptation, when the mere lifting of the eye to God will impat strength to the dying resolution, there are so many moments "rich in blessing," when the jeart should utter its swelling emotions, and be ennobled by the expression of its own gratitude; there are so many pangs which are relieved by offering this short petition, Father thy will be done," that our devotions

should be habitual a well as interesting. In reflecting upon the unhappy and perilous condition of the undevout worshipper, who would not be willing to be sow upon the acquisition of a devout spirit, all that watchfulness and attention which so excellent a grace requires. In reflecting upon the pure rational and exalting pleasures of a devout mind, who would not adopt the language of the pious Cowper.

O for a closer wak with God! A calm, a beaveily frame, A light to shine pon the road That leads me to the Lamb.

#### TRACT ANECDOTES. From a Ministeris the West of England.

It is the custom in that part of the country where Providence has cast my lot, to give a trifle to the poor at Christmas. For the last twelve years, it has been my custom b give to all who called, a penny and a tract. A nearly as I can calculate have distributed from 4,000 to 5,000. Many instances of their utilitymight be named, but I will content myself, for the present, with the following :- Last year a deent dressed woman called upon me, and said, "The Lord bless you and the little books, for ther was no living with my husband till lately; he was sitting one night with my little girl, who lad in her hand the tract On Drunkenness, and looking at him she said, 'Father, drunkards will never go to heaven.'" The father to hide his feelings, sought retirement; the Spirit of God sent hope with power to his heart he remark of this litte child. He has ever since

A young man, the son of an opulent tradesman in the neighbourhood where I reside, who seldom opened his mouth bu to show the abomination of his heart, had The Swearer's Prayer put into his hand; this was blesed to his soul; he left off this revolting custom, and sent for a considerable number of the same ract, to distribute to his former companions. He lived but a few months afterwards, but left a dying testimony of a saving change; and with pale and quivering lips al most in his expiring noments, said, "Bless God for the Tract Society !-Oh, what a mercy !-What a mercy !- Blessed man who wrote that

lived soberly and rigiteously.

ADVANTAGES OF PRIVER IN TIME OF TROUBLE.

The Rev. Mr. Bickerstith, in his excellent Treatise on Prayer, relates the following affecting anecdote of a poor pions negro woman, a slave in the West Indies. Her unprincipled and cruel master forbade her atlending public worship, and threatened her with severe punishment if she did go. Her only reply was....Massa, I must tell de Lord dat. He was so affected with her answer, that he left her at full liberty to act her pleasure in this matter, without fear of punishment. How awful to the wicked is piety, when exhibited be-fore them in such simplicity! What a view does this give us of the blessedness of prayer, that a poor friendless outcast should thereby obtain the immediate and effectual relief and aid of the great Governor of the Universe!

#### INTELLECTUAL FLOWERS. . . . Ego apis matina

More modoque. Hor.

"Christ is to the believer what the hinge is to the door; the foundation on which he rests and the principle by which he moves. He depends upon Him for salvation, and he acts by him to sanctification."-Serle.

"The more believers love God, the more they will love one another; as lines, the nearer they are to the centre, the nearer they are to one another."-Charnock.

"We should not wait for opportunities of doing good, but make them."—Lord Verulam. "It is safer to be humble with one talent

than proud with ten; yea, better to be an humble worm than a proud angel."-Flavel. "If there were no other argument for the corruption of our nature, the cold and indifferent way that we praise God for Christ is a de-monstration of it."—M'Laurin.

Dr. South said of some of the popular but il-literate preachers of his day, "That there was all the confusion of Babel, without the gift of tongues."

Some people's heads are like a bell in which there is nothing but tongue and emptiness." Jeremy Taylor. Plato being asked by one of his scholars ho

ong his precepts were to be obeyed, answered, Until there come a Holy One, by whom the fountains of truth shall be opened, and whom all may safely follow." A remarkable expression; something like a prophecy of Christ.—Plate Alcib.
"He that bath slight thoughts of sin, never had great thoughts of God."-Owen.

"Literature is an excellent thing when it is not the best thing a man has."-More.

DILIGENCE IN STUDY. It is said that Bunyan wrote as many books as se was years old, which was sixty. Richard Baxter wrote one hundred and fortyice distinct treatises.

Dr. Cotton Mather published three hundred and eighty-two pieces; many of them indeed but small, et several of larger size. Origen, however, left other diligent writers far behind. Frasmus said of him, he would make a

book while a man might stand on one foot : his books are numbered no less than six thousand. "If the crowns of all the kingdoms of Europe were laid down at my feet," said Fenelon, "in exchange for my love of reading I would spurn

Dr. W. King was a remarkable Helluo orum. It appeared from his loose papers, (termed Adversaria,) that before he was eight years

standing in the University, he had read over and made reflections on twenty two thousand and odd hundred books and manuscripts.

OBITUARY.

For the Boston Recorder. A brief sketch of the life and death of Rev. DAVID BATCHELDER, of Oxford, Mass., who died Octo-ber 26, 1822; in the 42d year of his age and 7th of his ministry in that place.

It appears, from his own private diary, that h was favored with pious parents, who early taugh importance of religion. At the age of six years, he states, that his mind was tenderly and serious ly affected in view of his own situation as a sinful and lost creature; and that he has since thought that the Holy Spirit then made powerful and in-delible impressions upon his heart. But being naturally of a light and airy turn of mind, those serious impressions were in a great degree effaced and that he continued in this situation till he ar rived to the age of 12 years. At this period hi attention was renewedly called up to contemplate, with awful solemnity, the realities of death, judgment and eternity. After a season of weeping and mourning and lamentation, he found relief in the all-sufficiency of the blood of Christ to atone for his sins and in the omnipotent agency of the Holy Ghost to renew and sanctify his heart. Living in a part of the town where the Wesley-

an Methodists held a meeting and receiving his first religious impressions under their preaching, he was led to unite with them, and was admitted into their communion at the age of 13 years. From this time till be was 20 years old, he continued to adorn his profession and endeared himself to his christian friends. He frequently exercised his gifts in conference and class and prayer meetings. His mind, at length became powerfully exercised about preaching the everlasting gospel of peace. He felt that a dispensation of the gospel was committed to him; but in view of the greatness of the work and of his own insufficiency, he urged many pleas by way of excuse. But still it was impressed apon his mind, Wo is me if I preach not the gospel of Christ. He, therefore, considered himself as called of God to the work ; and, in compliance with the advice & request of his friends, he entered upon it.

How many years he officiated as a Methodist oreacher I am not able to state. But in regard to his standing as a preacher in that connexion, l have been credibly told that Bishop Asbury, in the printed minutes of their conference, made honora ble mention of Mr. Batchelder as an able, faithful, zealous and successful preacher.

For a number of years, he bore the heat and burden of the day. His strength eventually became so much exhausted and his constitution s much impaired that he was obliged for a season to retire from the field of labor, in order to refresh and recruit.

During this recess he had opportunity to examine, not only the ground of his own hope, but also the doctrines which he had preached and the peculiarities of the denomination to which he belonged; and upon a prayerful inquiry and mature deliberation he was led to withdraw his connexion from the Methodists and to attach himself to the Congregationalists.

Soon after he became settled in his mind in this respect, he was called, in divine Providence, to preach at Oxford. Here he found a field, I cannot say already ripe for the harvest, but overrun with a luxurient growth of briars and thorns though there was some wheat, yet it was intermingled with many tares. The church at this time was small, in a lukewarm state, and very much depressed. But the prudence, and zeal, and pacific spirit manifested by Mr. Batchelder in his preaching and conversation, revived the languishing hopes of the church and conciliated the affections and esteem of the people. Party feelings and sectarian animosities subsided and the people became harmonious in his call and settlement.

During his ministry in that place not far from one hundred were added to the church. The Lord was pleased to bless his labors to the everlasting good of a number over whom the Holy Ghost had made him an overseer-especially during the last year of his ministry. About seventy were considered as the subjects of this revival In this work his labors were more abundant; and perhaps in no place did he appear more animated & happy than in the midst of a revival. But as the revival gradually declined, he found himself in a feeble and declining state. He was, however, able to attend to the duties of the ministry, until about five weeks previous to his death.—Sensible of the decay of nature, he was apprel nsive the time of his departure drew nigh. But his path was, we trust, that of the just, which shineth more and more unto the perfect day.- Having set his house in order and given directions relative to his funeral, he quietly fell asleep in Jesus, and, we charitably hope, is gone to receive the reward of a good and faithful servant.

In his death, his bereaved consort and children. are deprived of a kind and affectionate husband, a tender and beloved parent-and the Church of God, of a faithful, zealous & successful preacher. The amiableness of his natural disposition, imbued with the spirit and temper of the gospel, ren-

dered him an ornament and a blessing to every society with which he was connected. At his departure, his church and people might well say, My Father, my Father, the chariots of Israel and the horsemen thereof.

Died, at Douglas, June 29th, 1823, Mrs. Diandaughter of Mr. Amos Rich of Sutton, in the 30th

year of her age. During a lengthy and distressing sickness; she manifested entire resignation to the will of God. In view of the near approach of death, she expres-sed that trust and confidence in God, and that

faith in the Lord Jesus Christ, which disarmed death of its sting, and the grave of its terrors. With calmness and composure she extended the parting hand, and bid farewell to her afflicted

husband, her tender babes, and her aged and disconsolate parents. Amiable and affectionate, she lived respected and beloved ;-and, in her death, her friends and acquaintance are consoled with the animating

hope, that she is gone to rest in the bosom of her

[Communicated.

God and Saviour.

NEW BOOKS. S OON to be published at No. 50, Cornhill, Boston, and 182, Broadway, New-York,

1. Martha, a Memorial of an only and beloved Sister. By ANDREW REED, author of "No Fig-

2. Hints on Missions, by JAMES DOUGLAS, Esq. 3. The Decision, or Religion must be all or is nothing. August 16. MURRAYS SCHOOL BOOKS.

Stereotype Editions.

N the press, and will scon be published by LINcoln & Edmands, improved editions of Murray's Introduction, Reader and Sequel, from new and beautiful stereotype plates. August 16.

SOCIAL HARMONY. JUST published, and ready to be delivered to subscribers and purchasers at No. 40, Marl-

Social Harmony, or a Compilation of Airs, Du-etts, and Trios, calculated for private devotion, most of which are fitted for the Organ or Piant Forte—also, a number of Anthems and Chorusses, suitable for Churches and Singing Societies—the whole selected from the most approved authors. by N. D. GOVLD .- Price \$2.

Mr. Govern respectfully informs the public that the second and last quarter of his school for teach-ing Penmanship, and Sacred Music, for the present season, will commence on Monday, the 18th instract the Hall, No. 40, Marlboro'-st. Lessons on the Piano Forte will be given to those of the scholars who request it, by Mrs. Fish, Organist at Chaun cy-Place Church. Those who wish to attend are requested to leave their names at the School

MEDICAL SCHOOL AT BOSTON. THE Lectures at the Massachusetts Medical College in Boston, will begin on the third

Wednesday of November, and be continued daily until the flird Wednesday of February following. It is presumed that the means now possessed by this school for promoting and facilitating the acquirement of medical knowledge in all its branches, are equal to those offered by any American es, are equal to those onered by any American college, and commensurate with the advances made by society in the other departments of use ful learning. As auxiliary to the several courses of medical instruction, the school is amply provided with apparatus, collections, and opportunities of the control of ties for practical demonstration; which, if aided ties for practical demonstration; which, if aided by industry on the part of the student, are calculated to afford him the same kind of information as that for which the hospitals and seminaries in Europe are usually visited. These auxiliary advantages consist in a large and select medical library; a cabinet of a thousand anatomical preparations; an ample and well furnished chemical laboratory; a collection of specimens of the materia medica; a suit of models and specimenter illustrating the principles and operations of obillustrating the penalty and dissections, both pub-stetrics; a course of recent dissections, both pubstetrics; a course of recent dissections, both pub-lic by the professor, and private by the students themselves; and lastly, an opportunity of acquir-ing practically medical and surgical knowledge t the Massachusetts General Hospital.

The following courses of lectures begin and ter. ninate at the periods which have been specified. Anatomy and Surgery by Dr. Warren Fre \$20 Chemistry Dr. Gorham Midwifery and Medical Dr. Channing Jurisprudence

Dr. Bigelow Theory & practice of physic Dr. Jackson These constitute the regular course of medical instruction preparatory to a Medical degree, Stadentswho choose, have the additional opportunity in the Spring season to attend lectures at Cambridge on Mineralogy, Botany, Natural Philosophy, and philosophy applied to the Arts, as well as on various departments of literature.

Materia Medica

As the Massachusetts General Hospital has not been completed so as to be accessible to medical students until within the two last seasons, it may be proper to give some account of the opportunity it affords for practical instruction to students during their residence in the city. The wards of the medical department have always furnished a succession of interesting cases, both acute & chronic, which have been under the care of the professo of the Theory and Practice of Physic. Regular clinical lectures during the winter are given upon these cases, and students are admitted to the patient so far as to become experimentally conversant with the symptoms of their diseases, the progressive changes which take place, and the operation and influence of medicinal agents.

As is common in large establishments of the kind, many patients resort to the General Hospital to undergo surgical operations, rendered ne cessary by accident or disease. No other kind of institution affords equal opportunities for acquiring a practical acquaintance with operative surgery. Not only the operations themselves, but the treatment of the cases preparatory and comequent to the operation, and the progress and management of convalescence, may be here studied and observed. The superior conveniences which a well arranged hospital affords for the accommo dation of the sick, renders this institution a resort not only of the poorer class, among whom in a large city, accidents are of frequent occurrence, but of other individuals from a distance, who come with the expectation of relief from chronic

maladies requiring surgical treatment.

The following is a record of surgical cases, and operations performed in the Massachusetts Hospital, by the professor of Anatomy and Surgery, during twenty months from the opening of the building in September 1821, to June 1923.

1821. Sept. 21. Operation for Prolapsus ani.
Oct. 18. Lithotomy. [rism.
23. Operation for Popliteal Angu-... Operation for Fistula in ano. 25. Nov. 10. Fractured leg.

Dec. Dislocation of the hip in the 9. ischiatic notch. Fracture of the thigh. [leg. 1822. January 6. Compound fracture of the 30. Removal of a portion of the

tibia. Amputation of the leg. Feb'y 5. Removal of diseased toes. Fractured leg. March Compound comminuted frac 22. The breast ture of leg. 24. Extirpation of tumour from

8. Comminnuted fracture of June the Os humeri. 17. Amputation of the breast. Compound fracture of both August 2. patellæ. Removal of foreign substance from the globe of the eye.

Amputation of the breast. Extirpation of the parotid 12. gland. Operation for prolapsus ani. Operation for Fistula in ano. 66 23. Operation for Cataract.

Nor. 23. Operation for Necrosis. Removing tumour from the foot. Operation for artificial pupil. Dec. Removing tumour from 1823. Jan.

> Removing fragments of rib. Feb'y Operation for cataract. Operation for Inguinal aneu-18. rism, the iliac artery tied. Facial nerve divided for tie douloureux.

25. Operation for phymosis. Laying open a fistulous nlcer over the ribs. Inferior maxillary perce di-

vided for tic doloureux. Fractured leg.
Operation for Cataract. March Operation for Cataract. April Operation for Cataract.

Operation for Necrosis. May 21. Fracture of the thigh. Operation for Calaract. Operation for Fistula lachry June 9. malis.

Operation for Cataract. Operation for Cataract. Operation for Eversion of eyelid.

The fee for attendance on the joint medical and surgical practice of the hospital, is reduced to tendal and dollars. Besides the practice of the hospital, opportu

ties frequently occur of witnessing the private practice of physicians, such as the condensed population of the private propulation of the private propulation of the private propulation of the private propulation of the private pr population of large cities is peculiarly calculated to afford, where the poorer class is numerous, and many of them the subjects of charitable institutions.

Board in the city may always be obtained at frost three to four dollars perweek. The medical class of the two last years has consisted of about eighty and at the city may always be obtained at frost three to the city may always be obtained at frost city may always be ob • 4w tudents.

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